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JEWISH SCIENCE AND HEALTH

TEXT BOOK OF JEWISH SCIENCE

BY

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Leader and Founder of Jewish Science



JEWISH SCIENCE PUBLISHING CO.
NEW YORK

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Printed in the U. S. A.

CONTENTS

PART I

DIVINITY IN ACTION

CHAPTER	PAGE
I. THE DIVINE MIND.....	7
Unity. Omnipresence. Creativeness. Goodness. Responsiveness to Prayer.	
II. THE DIVINE MIND IN MAN.....	25
The Human Mind. Creativeness and Love in Man.	
III. PRAYER	43
How to Pray. Affirmations. An Answer to Objections.	
IV. HEALING	57
Affirmations. Healing through Prayer. Praying for Others. Absent Healing. Suggestion.	
V. PAIN	78
VI. SLEEP	87
VII. IMMORTALITY	96
VIII. JEWISH SCIENCE EMPHASIS.....	103
God in Man. The Source of Health. Observances. Fundamentals.	
IX. TRAINING THE CHILD IN FAITH.....	116

PART II

HOW TO LIVE

X. LOVE	127
XI. FAITH	135
XII. JOY	142

CONTENTS

CHAPTER	PAGE
XIII. COURAGE	149
XIV. SERENITY	161
XV. DOMESTIC HAPPINESS	167
Marriage. Home. Parents and Children.	

PART III HINDRANCES

XVI. WORRY	183
XVII. FEAR	191
XVIII. GRIEF	207
XIX. ENVY	214
XX. ANGER	220

PART IV READINGS FROM THE SCRIPTURES

THE DIVINE MIND.....	229
ADORATION	238
SUPPLICATION	252
THANKSGIVING	262
FAITH	280
GUIDANCE	288
ISRAEL	310
ZION	327
MEDITATIONS	332
For Every Day of the Month.	
AFFIRMATIONS	334

PART I
DIVINITY IN ACTION



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CHAPTER I

THE DIVINE MIND

1. The Mind that called everything into existence is God, and His dwelling place is in the world He created.

2. The Divine Mind permeates all existence. Everything that exists, therefore, evinces Divine Intelligence from the very inception of its being. Every step in the growth of the individual being or thing, every moment of its existence is directed by the Divine Mind within it, although the individual being or thing is not itself conscious of the presence of that Divine Mind within it. The seed which grows into a flower, the kernel that with the seasons becomes a tree, the cell which develops into a man, the nebula which condenses into a planet, are, from the outset, all filled with Divine Intelligence.

3. The Divine Mind in these primary substances manifests itself to the eye of man in two ways. It is clear, first of all, that each of these is possessed of a definite aim. The seed has the flower for its goal, the kernel strives to mature into a tree; the cell divides and divides itself again, and multiplies its parts, in order to attain manhood; and the nebula increases its substance and its speed, to take its place among the stars. The fact that each of these primary substances grows and develops towards a definite goal, is indubitable testimony to its inherent intelligence, whether conscious or not. Where

no intelligence is present, no purposive effort is at all possible; where there is no mind in action, no goal can be conceived, no ordered effort can be made, no attainment can be sought; these are traits only of intelligence. Wherever we conceive action or motion which has for its purpose the attainment of a definite goal, and especially when this action proceeds in an ordered manner, we immediately infer that a mind is there expressing itself. The seed, the cell, the nebula, grow and unfold through an inner urge or direction. No human hand can turn a seed into a flower, no human thought can do more than provide a favorable soil for its growth. It is the seed itself, urged by an inner power, that grows and expands into a preconceived mature form. There is an intelligence within the seed, which far transcends that of the human mind; it is the Divine Intelligence. It is this Intelligence which guides the seed to its predetermined goal.

4. The very steps by which these primary substances arrive at their goal, are, it is evident, guided by a supreme intelligence. Nothing that exists has come into being instantaneously. Neither the flower nor the planet become instantly full-grown, but are the products of a long process of growth and development. Creation is a process and not an instantaneous act. It evolves the complex from the simple, the organic from the inorganic; it devises dexterous systems for the unification of all the organs and functions of a being; it embraces the most skilled provisions for the sustenance and protection of life. The carefully planned steps by which the tree attains its maturity, the preconceived processes by which

the flower unfolds itself, the division and differentiation of the cells which precede the completion of man, and the various premeditated stages by which the entire universe is striving gradually toward perfection, these are all indisputable evidence that a Supreme Mind plans and directs every move of creation. Both, then, the purpose and the process in the making of every being and object reveal to the human understanding the presence of the Divine Mind.

5. There are two types of creation—human and divine. The erection of a towering structure of stone and marble is also a process, through intelligent design and intelligent direction, toward a preconceived goal. But the human mind is outside and apart from the thing it creates, while the Divine Mind is within it and inseparable from it. Human creation is directed by human intelligence from without, divine creation is directed by the Divine Mind from within.

6. A building is a human creation, a tree is a divine creation. Plant a seed in the soil, and it will, through an inner direction, develop into a tree. Lay a cornerstone for a building and it will remain a cornerstone, unless more substance is added to it from without. The mind that is creating the building is outside the building, something apart from it, and therefore the process of its growth depends upon the addition of material and labor from without; the carefully-hewn stones for its foundation must be brought from without, the columns and beams and walls are reared by effort and material brought from without. How different is the rise of a tree. The

process is entirely reversed. The kernel, once it finds itself planted in the soil, multiplies its own substance and takes root there; that is, it lays its own foundations. It multiplies its substance still more and forms new layers to constitute its trunk. Still later, it extends forth its branches, and of its own body forms leaves and fruit. All these processes spring from within, from the very core of its being; because the mind that makes the tree dwells within it, and from thence designs and directs its goal.

7. The growth and development of every form of nature is directed by the Divine Mind residing within and not without. This is also true of man, who is a part of nature. The laws of being and the processes of becoming which govern nature also govern man. The Divine Mind in man is the very spring which yields him life and vitality, which directs his growth. It is from the Divine Mind that all the organs receive their functions, and the senses their perception, all the faculties their keenness and their power. As the Psalmist says: "Thou hast made my reins; Thou hast knit me together in my mother's womb." It is the Divine Mind that regulates the rhythmic action of all these functions. It is from the Divine Mind that the heart receives its pulse and the mind its vision. The Divine Mind within man is the very essence of man.

UNITY

8. "Hear, O Israel, the Lord our God, the Lord is one." This is the keystone and the foundation of the Jewish faith. This is the truth proclaimed by the Jewish people

and its prophets throughout the ages. The more the human race advances into the fields of higher knowledge, and the more even it masters the secrets of science, the more manifest does this truth become to the world—that God is one. The more the human mind delves into the mysteries of the universe, the more it realizes that all creation is but one harmonious whole. All existence consists of the same substance. The particles of reality which compose an insignificant grain of dust are of the very same material out of which the heavenly bodies are formed. The whole universe is but a multiplicity of combinations of the same essence. Reduce all existing things to their fundamental elements, and you will find all composed of the same substance. The great varieties that we observe in nature mark only differences in form, not in essence. Primarily, one God brought them all into existence, and He resides in and expresses Himself through them all.

9. Fundamentally, therefore, there is no difference between the heavens and the earth, between one planet and another planet; between one species and another species, between one man and another man. The discords and conflicts which are present among beings of nature are not inherent, they are the results of faulty habits developed in the period of adjustment. Ultimately all discord and disruption will terminate in peace and harmony, for the world is inwardly harmonious; harmony is its normal state, for one Mind resides in the depth of all reality.

10. The Divine Unity is marked not only in the identity of substance of which creation is composed, but also

in the uniform plan by which all beings come into existence. Every thing that exists has had an insignificant inception from which it has gradually but steadily risen. Whether it be a flower, an insect, or a man, life begins with a minute cell which multiplies itself until a complete being is formed. That the process of creation is one and the same in the whole universe, that it is one and the same for every thing and being that exists, is of itself proof that one Mind is behind the process, that one God is directing all. God is one, for the process of creation is one.

11. Likewise, the order which governs all existence speaks of One Mind. The great bodies which compose the universe do not exist or act as independent bodies; they are not in physical contact, but they are interdependently related to one another. Each one influences the other, each one radiates its light upon the other, each one supports the other, at the same time that they never interfere with one another. One Mind is clearly controlling the entire solar universe. The universe is one, and its constituent bodies and elements are harmonious one with the other; its Creator, therefore, is one. In the light of this truth, can we understand the words of the Lawgiver: "Know this day and lay it to thy heart, that the Lord, He is God in heaven above and upon the earth beneath; there is none else."

OMNIPRESENCE

12. Any attempt to represent God in dimensions of time or space is to limit His presence and diminish His

powers. The semi-anthropomorphic conception of God, which still inhabits many minds, is the outgrowth of the primitive God conception. God is the soul, the essence of the universe, and His presence is not confined to some far-off sphere or region, but fills the whole universe, every particle and atom of it. God is *Mind*, and Mind only, and manifests Himself in creativeness; and wherever there is life and existence, there the Divine Mind is unmistakably in action.

13. Everything that exists is continually in the process of creation; and the Creator resides with and in that which He is creating. As He is the Source of all life, the Fountain of all reality, the Cause and Essence of the universe, so is He everywhere and in everything, for no existence is possible without His presence. All reality is saturated with His Being. The Psalmist was thoroughly imbued with the knowledge of God's omnipresence, when he said: "Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; If I make my bed in the netherworld, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there would Thy hand lead me, and Thy right hand would hold me. And if I say: 'Surely the darkness shall envelop me, and the light about me shall be night;' even the darkness is not too dark for Thee, but the night shineth as the day; the darkness is even as the light."

14. As the Divine Mind is omnipresent, existing everywhere at the same time, the conception of space is not

applicable to Him. Space is a human conception of the visible boundaries of things. All things occupy space in proportion to their dimensions. The outlines of every individual being or thing extend into space, for everything terrestrial has form, and that which has form must necessarily have extension. That into which it extends, is termed space. But the Divine Mind is a spiritual reality, void of all form, and free from dimensions, and therefore exists everywhere, penetrates all things, permeates all worlds. There is no presence without His Presence, there is no life without His Life, there is no substance without His Substance, there is no particle, no atom without Him in its very core. He is in the heart of all beings, and fills all reality. The human conception of space, therefore, with its implication of extension and limitation, cannot be applied to God; for "He is God in heaven above, and upon the earth beneath; there is none else."

15. We must therefore realize that the Divine Mind is nearer to man than man may postulate Him to be. The philosopher teaches that God is the First Cause, the Prime Principle that set the world into the process of development. The theologian, the priest, point out that God is really a Father, and men are His children. In reality, either of these views, or both of them combined, fall short of the truth. The Divine Mind is not only the First Cause of Creation, He is the daily Cause of Creation; if His presence were withdrawn today, all existence would come to an end. His relation to man, too, is more than that of a father. There comes a time

when the child becomes independent of his father, but man never becomes independent of God; for the very life of man, his very essence, his health, his functions, everything that gives him life, are constantly receiving their vitality and strength from the Divine Mind within him. The Divine Mind dwells everywhere, in man as well as outside of man, and daily creates and sustains man, as He daily creates and sustains the rest of creation.

16. As the Divine Mind is not confined to space, so is He not limited by time. That which is born in space is limited to time. Time is the duration of growth or motion—of extension and transformation. The Divine Mind is not bound by space and therefore transcends the limitation of time. As the prophet declares, "Also heaven and earth perish and wax old like a garment. Only God remains forever the same, and His years have no end. He is from everlasting to everlasting, the first and the last." Youth and maturity are states which time works upon the forms He has called into existence, but He is always the same. The essence of creation, its foundation and direction are always the same.

17. Man has conveniently divided his time into three periods: past, present, and future. Such a division cannot be applied to the Divine Mind, for it can apply only to those who have a beginning and an end, but God is "from everlasting to everlasting," everything stands revealed before Him. As He encompasses all space, even so does He transcend all time. What is the Past to the human conception, is Present to Him; and what is designated as the Future is also the Present to Him. To

the Divine Mind there is but one eternal *Now*. Centuries and centuries vanish beyond the horizon of time, generations after generations pass, leaving but faint traces on human history, but to the Divine Mind, these are all processions in an eternal Present. For He changes not, nor does He grow old. He is always the same. There is no time or space to limit His omnipresence and His eternity.

CREATIVENESS

18. The Divine Mind is essentially creative. Wherever we turn our eyes, we behold the marks of Divine creation. From the highest to the lowest, from the visible to the invisible, everything that finds a place in the universe is testimony to the Divine creativeness. "He that hath made the earth by His power, that hath established the world by His wisdom, and hath stretched out the heavens by His understanding," has brought all this into being as an expression of His creativeness.

19. Not only is the Divine Mind creative, He is *constantly* creative. There is no pause in His creation. His creativeness exercises itself through the advancement and unfoldment of each being already in existence, as well as through the new forms of reality which He is continuously calling into existence. In creation the Divine Mind expresses His own essence. There is no separation between the Divine Mind and that which He creates; every new creation is only a new phase of the Divine manifestation. Creation implies a variety of form, but not a multiplicity of essence. The essence of all creation is one and the same; it is the essence of the Divine

Mind. In every existing being or thing we discern an invisible, indefinable something—a something which constitutes the source of its life, the reservoir of its energy, the starting point of its motion and direction. This something is the soul of that being or thing, and the soul, in turn, is a portion of the Divine Essence.

20. In Jewish Science, we see no inherent demarcation between the invisible and the visible, or between spirit and matter. We do not perceive this world as a dual realm, but as essentially one in its nature and its form. Matter is not something apart from divinity, but only the visible aspect of divinity; it is the Divine Mind expressing Himself in tangible terms; but this tangibility and visibility do not alter the continuity of the Divine Essence. It is only man, whose senses are finite and therefore limited and therefore able to perceive only a portion of Divine expression, that has, in his thought, divided the world into different realms, the visible and the invisible, the material and the spiritual. But the world itself is indivisible; it is essentially one harmonious whole, as the Divine Mind is One.

21. The process of Divine Creation is one of gradual unfoldment. God did not create the world once and for all, and then cease from His labors; He is constantly creating it, He is unceasingly unfolding it, constantly expressing Himself in continuous creation. The sage delineates God as He “who daily reneweth the work of creation.” God *reneweth daily* the work of creation, or creation would cease to be. All the forces of nature are constantly refreshed, all powers are replenished; new

light, new life, new beings, new joys refill the world. God's creativeness is an ever-flowing and ever-lasting stream, renewing daily the universe that He called into existence.

GOODNESS

22. When Moses entreated God to permit him to see His presence, he received the reply: "Behold, I shall let my goodness pass before thee." Goodness is the attribute by which the Divine Mind comes closest to being within the comprehension of man. Man may reflect upon the Divine Infinitude, he may ponder over His Immanence, and meditate upon the eternal nature of God, but these reflections are for the purpose of ascertaining truth, not necessarily for the sake of obtaining Divine help. It is only by realizing that the Divine Mind is good, yea, that He is the source of goodness, that man is brought to pray before Him, and seek to invoke His aid.

23. In Jewish Science, we do not draw a line of demarcation between God, the Creator, and God, the Father; we do not differentiate between what philosophy terms the First Cause, and the Personal Helper. The Creator and the Father are one. When we behold the overwhelming vastness of the universe, we think of Him as the Creator; when we perceive His boundless goodness unto His creatures, we think of Him metaphorically as a Father, who takes upon Himself the care of those whom He has brought into existence. God as Creator, and God as Father—these are two aspects of the same Divine Mind—more correctly, one is the outgrowth of the other.

It is because of His Goodness and Love that He called all beings into existence; in order to lavish His goodness and love upon them, has He created them.

24. All the attributes ascribed to God in the Holy Scriptures are merely specific interpretations of His goodness. His justice and righteousness flow out of His goodness, His long-suffering and forgiveness are the expressions of His goodness; His equity, His faithfulness, and all His other attributes, are concomitants of His Goodness.

25. The greatest expression of God's goodness, the one most easily discernible to the eye of man, is His beneficence to man. God has placed man in the midst of abundance and plenty. He has endowed him with intelligence and faculties to reach out and obtain of this munificence. He has given him the power of adapting himself to the varied demands and inclemencies of the atmosphere, of finding shelter in the winter, and comfort in the heat of the summer. Moreover, with the powers of acquisition and adaptation, He has given man the ability to grow by expanding his personality with the use of these powers. He has made it so, that the more man utilizes his capacities for work and self-expression, the greater his powers become and the greater his rewards and happiness in life. He has given man aspirations, ambitions, ideals, so that he may desire to utilize and cultivate his powers, to the enhancement of his manhood. And in addition, He instilled a reservoir of health within him, and a spring of happiness in the very depth of his being, so that man's stay on this earth may be one of

perfectly flowing vitality, and steadfast joy. If man would endeavor to do his share, if he would but learn how to preserve and utilize the divine gifts allotted to him, he would never suffer want, ill-health, or misery. He would live such a life as God's goodness has prepared for him.

26. Man does not need to cogitate and analyze in order to realize God's goodness. He *feels instinctively* the goodness of the Divine Mind. Even when his mind is filled with doubts and questionings, his heart—the medium of intuitive knowledge—feels God's goodness and appeals to it for help and protection. When oppressed with failure, when stricken with suffering, when misfortune or bereavement visits him, when he finds himself in the midst of sudden catastrophe, or before misery, or in the presence of danger, man instinctively turns to the Divine Mind for rescue. Then, forgetful of the doubts that were wont to assail his mind, casting aside his wavering beliefs, he throws himself upon God's goodness. In that crucial moment, he comes face to face with reality—the reality of God's goodness. He does not pause to think,—he does not need to; he *feels* the presence of the Divine Mind, and he *feels* that He is good.

RESPONSIVENESS TO PRAYER

27. The Divine Mind is responsive to prayer. The Psalmist realized this when he exclaimed: "The Lord is nigh unto all who call upon Him, to all who call upon Him in truth." Or when he addressed God as "O Thou who hearest prayer." Jewish Science is based on the efficacy

of prayer. All prayer rightfully offered meets with unfailing response. In Jewish Science, our prayers never go unanswered, for through Jewish Science we learn how to pray "in truth," we learn the proper method of approaching God in prayer.

28. God, in His goodness, has endowed man with the power to pray, just as He has granted him the power to judge, to think, and to feel. Man's mental faculties were given him chiefly for the purpose of sustaining himself through life, of adjusting himself to his environment. His emotional powers are the means by which he may rise to higher planes, by which he may create ideals, by which he may strive to improve himself and seek the good of others. The power of prayer is his for the purpose of invoking the help of the Divine Mind when his own faculties fail him.

29. Just as his mental faculties are the best implements by which man may find his sustenance and adapt himself to his environment, and his emotional powers the most adequate channels by which he conceives and realizes the finer things of life, so is prayer the most efficacious gift by means of which man may reach out for that which his other human powers are too inadequate to attain. Prayer is given to man as a gift by which he may lift himself from difficulty and distress, by which he may be restored to health and to happiness, and by which he may be guided at every step, in every enterprise and in every act of his life, so as to bring forth the best that is in him.

30. He who endowed man with prayer is also prepared to answer his prayer. Prayer is a natural power.

Every natural power, every inclination, every aspiration which He placed in man, has its goal in objective reality. The expression of love has its answer, the expression of sympathy its answer, the aspiration for an ideal, the desire for achievement, all have their answer in actual attainment. And so with prayer, which is one of the powers of man. Prayer, properly offered, never fails to attain its object, that is, it never fails to evoke a response; for the Divine Mind is ready to restore and sustain the children of men; He is ready to lavish upon them from His munificent fountain of goodness and love; He has bound Himself to answer prayer, by giving man the power to pray. "He shall call upon Me, and I will answer him; I will be with him in trouble; I will rescue him, and bring him to honor."

31. Prayer is instinctively seated in the spirit of man. Man prays despite his doubts, despite his skeptical outlook upon life. Doubt and skepticism mark only the failure on the part of man's conscious thought to grasp the Divine Mind, while the urge to seek help through prayer is implanted much more deeply in the nature of man than his faculty of thought, and therefore expresses itself even without confirmation on the part of his doubting reason. Prayer comes to man in hours of affliction as spontaneously as does the impulse to protection in the face of peril; in both instances man seeks help instantaneously without waiting for the deliberation of the rational faculties; for the urge to act comes then from a source more profound than his reason.

32. There is no crisis in life, no outstanding moment, in which man, even the most apparently irreligious, does not turn to God with prayer for succor. When bereavement visits him, when he finds himself in the presence of the overwhelming mystery of death, he turns to prayer for solace. Although death is a part of one's consciousness of things from the very earliest stages of life, yet it takes on a specially overpowering significance when it severs one's nearest ties. In the midst of this overmastering awe and devastating sense of loss, the human heart prostrates itself before God. Reason is silent, human knowledge has nothing to offer that will solace a sorrowful spirit; man, therefore, turns to the Divine Mind for comfort.

33. Man prays when stricken with ailment and suffering, more especially when he becomes convinced that human aid has exhausted its possibilities for him. When pain becomes intense and hope in human agency of healing is dimmed, he then, consciously or unconsciously, turns for help to the Mind that called him into existence. Man then puts aside his doubts, forgets that he has had them; his former disbeliefs are cast off, his religious struggles instantly vanish, and from the inmost and secret depths of his heart, he seeks help from the very Power whose existence he had often in the past doubted or even denied. Prayer is so deeply rooted in the heart of man that when it urgently demands expression, no arbitrary thought can silence it.

34. When man is confronted with failure or disgrace, when fortune fails him or shame overtakes him; when he

finds himself battered and tossed from pillar to post, when his own mind and capabilities are silent with resignation and despair, then this solemn power, the power of prayer, comes into action; it comes to the surface in the consciousness of man, and man finds his heart and his lips invoking the help of the Creator and Sustainer.

35. Since prayer is deeply seated in man, and since it is one of God's most blessed attributes that He is responsive to prayer, it is man's prerogative to utilize this great instrument that is his for the attainment of a higher and richer life. The Divine Help, which is called forth through prayer, must be invoked not merely instinctively and blindly, but intelligently and scientifically. The Divine Mind responds most promptly to prayer that is offered correctly. Mechanical prayer never invokes any response. There must be a current of thought flowing from the human mind to the Divine. Jewish Science shows how to send forth this current; it teaches the method of prayer that unfailingly reaches the Divine Mind, and that thereby invokes the Divine Help in every step of life.

CHAPTER II

THE DIVINE MIND IN MAN

1. "The whole earth is full of His glory." In these words, the prophet describes God's omnipresence. God fills the world and all that is therein. He is present in the heavenly bodies, supplying them with substance and energy and directing their course. He is present in the atmosphere, charging it with vital elements, with life-sustaining substances. He is present in the tree, in the mountain, in the brook and in all living beings. He is present in man.

2. The Divine Mind fills every existing thing, but He manifests Himself in varying degrees. Herein lies the primary cause for the many varieties and diversities to be found in nature. The organic and the inorganic, the animate and the inanimate, the multitudinous species, the manifold forms, all the countless channels through which life pulsates, all are manifestations of the Divine Mind in manifold degrees. There is more of the Divine Presence in the tree than in the shrub, more in the bird than in the tree, more in man than in the bird. But they are only different ranks of Divine Manifestation.

3. Man is the highest order of creation, because there is more of Divinity in him than in any other existing creature or thing. The Psalmist conceives man as the

ruler of all the other beings of the earth. "Thou hast crowned him with glory and honor. Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet." In man the Divine Mind has hewn finer channels for His expression; He has invested him with keener powers and superior taste; He has instilled in him a moral faculty by which to distinguish right from wrong, the noble from the base; thus setting him high above all other creatures.

4. The Divine Mind in man also expresses His Presence through definite functions and specific operations, the sum of which constitutes man's very being. The Divine Mind in man directs the action of all his organs, keeping them at their specific tasks and replenishing them with energy and strength. It is from the Divine Mind that all the organs receive their vital functions. The Divine Mind in man supplies man with life and health. "The spirit of man is the lamp of the Lord." Life and health are divinity in action. The Divine Mind manifests Himself as life from the moment the seed of man's existence is planted. He watches over the growth of the new being; He builds the bones, spins the nerves, unfolds the organs, weaves the skin, and nurtures the unborn form until it is delivered to the care of its mother, thus giving it life and sustaining it from the very inception of its existence. And from the beginning of its existence, the life of man is inseparable from its source, just as a ray of the sun's light can have no existence separate or apart from the sun. The life of an individual is but a ray of the Divine Mind, clothed in bone and flesh to give it uniqueness

and individuality. Health likewise radiates from the Divine Mind; and health and life are yielded simultaneously to man. Health is the state in which God intended life to be sustained; it is the natural state of man; health is implanted in man during the very process of his creation. Man is born to be healthy; he is supplied at birth with energy and vitality to keep him vigorous to the very end of his days. Man is healthy until, consciously or unconsciously, knowingly or unknowingly, he makes himself ill. Health and life, both are issued from the same Infinite Fountain, they are both expressions of the Divine Mind.

5. The Divine Mind in man also brings him healing when he is ailing. When man, through faulty habits or erroneous thoughts, violates the laws of health within him, it is the Divine Mind that replenishes his strength and restores him to health. Whatever application or method man may use for the restitution of his health, it does not by itself bring him health; it is helpful only in so far as it invokes, directly or indirectly, the divine power of healing within the individual who is ailing. Healing issues from the very same source as health and life. It is the very nature of the Divine Mind to be creative and restorative. Just as it is in His nature to call beings into existence, so is it in His nature to replenish their energies, heal their wounds and restore their strength.

6. The Divine Mind in man also holds for him a reserve of strength and energy, which man does not utilize in his daily life, but which comes to his aid when he finds

himself in the midst of difficulties or perplexities to the solution of which his routine strength proves insufficient. In a moment of great crisis, when man's conscious forces begin to ebb, and his energies to give way, the springs of reserve strength beneath the threshold of his consciousness burst open and recharge him with vitality and vigor that enable him to conquer a seemingly insurmountable exigency. A mother who suddenly discovers her child in peril, say of fire or attack or accident, frail and timid as she may be in her every-day life, at once finds herself possessed of tremendous strength and undaunted courage, and battles with the most extraordinary obstacles to rescue her child from jeopardy. This unwonted strength and intrepidity are yielded forth from within, they emanate from the Divine Mind.

7. The Divine Mind in man is also the spring of tender feelings. Man's tender emotions express themselves spontaneously; they are not the result of thought or effort; in fact, they precede thought and will. After man has expressed his emotions, his reason and will come forward to assist in justifying him for his emotions. For his feelings well from the Divine Mind, and find expression through human consciousness. It is from the Divine Mind that man receives his sympathy and kindness; it is from the Divine Mind that man receives his craving for brotherhood and his love for humanity. It is the Divine Mind that supplies the mother with affection and the father with devotion and the child with invisible ties of attachment. The Divine Mind fills man with love out of His own munificent fountain of love, with sympathy

out of His own infinite sympathy, with goodness from His own inexhaustible source of goodness. It is through the expression of these divine emotions that man is elevated to godliness.

THE HUMAN MIND

8. In addition to the Divine Mind within him, man is also possessed of a reasoning faculty which is a power very distinct from the Divine within him; for its tendencies and methods are mutable, and its sphere of action is not universal, and each forward step it makes is greatly based upon past knowledge and experience. This mental power in man is the *human mind*.

9. The human mind is a medium by which man finds his sustenance, builds himself a place of shelter and obtains comfort and convenience in life. The human mind is, therefore, the instrument by which man adjusts himself to his environment. It has been the design of the Divine Mind to endow each creature not only with channels and processes which individualize it and which make it susceptible to the inflow of life, but also with faculties and organs which serve as implements for the obtainment of its subsistence. The Divine Mind planned to make each being independent of His immediate care and therefore endowed each one with the necessary tools and the will to wield these so as to sustain and protect himself. Each being is equipped with its own specific implements for the acquirement of its maintenance and comforts. The beast, the bird, the insect, the fish, the creeping thing, each has its individual tool by which it

finds provision and protection. Man is similarly endowed with a tool with which he delves into his environment and transforms it so as to satisfy his wants. This superlative tool of man is the human mind. It is with his power to think that man is enabled to obtain his livelihood, to build his home and secure comfort and safety. It is with this instrument that man digs into the rich treasures of the soil and utilizes them for his maintenance; it is with this invisible power that man searches and discovers the laws and forces of nature and employs them in his service; it is with the human mind that he explores and analyzes all phenomena, increasing his wisdom and augmenting his knowledge of the world he lives in.

10. Although the functions of the Divine Mind and the human mind are apparently distinct, yet the Divine Mind often joins the human mind in order to supply man with new wisdom and reveal unto him new knowledge. In such instances, the two minds expressing themselves through man are still very clearly marked, for the knowledge man receives through his human mind is relative and subject to change, while the truth received from the Divine Mind is absolute, it never alters and is therefore permanent. Likewise, their methods differ. The human mind searches for knowledge, it toils with great effort and assiduity in order to discover a truth. It explores and experiments, it analyzes and synthesizes, before it realizes a law of nature. It obtains wisdom only step by step, bit by bit, after much drudgery and speculation. And even when a truth is apparently established, its future remains uncertain; it is subject to change

through the greater efforts of keener human minds, who may consider the same phenomena from a different angle and therefore interpret them in a different light. On the other hand, when the Divine Mind transmits a truth to man, be it pertaining to the laws of nature, or to man's own conduct, or to his social organization, or to the aesthetic realm, it comes without any effort on the part of man. Man, then, becomes the receiver, not the seeker, of truth. He becomes a channel through which wisdom flows; he becomes an instrument through which the Divine Mind expresses a truth. And this truth cannot be changed; it becomes everlasting among the treasures of mankind. When man receives this truth, there is no effort on his part in the direction of attainment; the Divine Truth appears in a flash, it overwhelms the human mind, staggers its logic and strikes all its faculties with conviction.

11. In this light can we comprehend Divine Revelation; whether it be the revelation of the eternal truths contained in the Sacred Scriptures or that of other immortal volumes. They are expressions of the Divine Mind through man. These volumes are immortal because they are sealed with immutable knowledge and eternal wisdom.

12. When the Divine Mind reveals a truth to man, He impels him, at the same time, to make this truth known to mankind. Man then becomes charged with a specific mission which he must achieve, for he finds himself unable to resist the urge of the Divine word. The man who receives a Divine revelation may encounter

difficulties and perplexities, but the Divine Mind yields him the courage whereby he is enabled to overcome all barriers and obstacles. The genius and the prophet are the frequent receptors of wisdom from the Divine Mind. The genius, when awakened by a Divine revelation, becomes oblivious of his terrestrial existence; his human needs and wants sink into insignificance, his social surroundings lose their reality; earthly pleasures become stripped of all attraction. A celestial fire burns in his heart, seeking expression in human terms, in a manner intelligible to mankind.

13. As for the prophet, when he is stirred by a message from the Divine Mind, his whole being becomes overmastered by it. Danger and difficulty cannot silence his remonstrative utterances; even the threat of death can put no stop to his denunciations of evil, or his proclamations of righteousness. He finds himself powerful when he delivers the Divine message, and, on the other hand, absolutely helpless when he endeavors to escape it. The prophet Jeremiah portrays clearly his inner struggles: "O Lord, Thou hast enticed me, and I was enticed, Thou hast overcome me and Thou hast prevailed. And if I say 'I will not make mention of Him, nor speak any more in His name,' then there is in my heart a burning fire, shut up in my bones, and I weary myself to hold it in, but I cannot." The receivers of a truth from the Divine Mind have no choice, no direction of their own; they are the messengers of the Divine Mind unto mankind, and their souls become identified with the truths which they deliver. These are the immortal among men.

14. The functions of the human mind and the Divine Mind in man, we see, are distinct. One supplies life and vitality, the other obtains nutriment and safety. One provides healing, and a reserve of strength, and tender feelings; the other seeks comfort and knowledge. One has all truth, the other seeks to attain it. But although these two minds have distinct functions, fundamentally the human mind is an offshoot from the Divine. The substance of the human mind—the powers of reason, of imagination, of memory, of aspiration—emanates from the Divine Mind. The Divine Mind has bestowed these powers upon man and with them has given him a will which He has made independent and distinct from His own Will. It is the direction the human will takes, and the use to which it puts the human faculties, that determine the individuality and character of the man. “It is a spirit in man,” says Job, “and the breath of the Almighty that giveth them wisdom.” Daniel, in his prayer of exaltation, glorifies not only God’s might and wisdom as it is manifested in the universe at large, but also thanks Him for the wisdom and might which He bestows upon man. “Blessed be the name of God from everlasting to everlasting; for wisdom and might are His; and He changeth the times and the seasons; He giveth wisdom unto the wise and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might.” Man’s conscious faculties of wisdom and un-

derstanding spring from the very same source from which flow his unconscious powers.

15. The human mind, possessing a will of its own to direct its course, has, during the periods of battling for its existence, developed tendencies and habits which differ in their nature from the attributes of the Divine Mind. Today, these inclinations, still retained, prove insalubrious to man; for he has long outgrown the conditions under which they developed and which made their presence at all necessary. They are reactions which work like venom in man's mind, and in Jewish Science we aim at their dislodgement and annihilation.

16. Among those reactions which we are aiming to uproot are anger, envy, hatred, greed, fear and worry. These may have served some function in past eras, when man struggled with untamed nature and wild beasts, to wrest victory over his environment. But man has already conquered his cruder environment, and is turning his attention more and more towards the elevation of himself. He is seeking to become God-like and leave his brutish self behind. Therefore he must destroy these baser propensities of the human mind, and this means that he must make conscious efforts to express the basic divine qualities within him.

CREATIVENESS AND LOVE IN MAN

17. The basic divine qualities in man are creativeness and love. The Divine Mind, we have seen, is creative. This universe and all that is therein, from the insignificant grain of dust to the mighty planet, is an expression

of this Divine attribute. It is no matter what belief one may cherish as to the method and the span of time which the Divine Mind utilized in bringing this world into existence; the world itself is the immovable testimony of God's creativeness. And the Divine Mind, that created man in His own image, intended that man also be creative. He therefore endowed him with the powers that make for creation—with imagination to visualize new horizons, to sense new possibilities; with a desire to seek out unknown realities and to uncover the unrevealed laws of nature; with the power of reason to select and balance means and methods for the realization of his mental visions. It is left to man to utilize these creative powers, if he would achieve a definite goal in his life career. In fact, he *must* utilize these powers of creation, if he is to develop his being in its divine completion, as it was intended he should. It matters not what his pursuit may be, whether it be in the field of manual labor, or in the sphere of art, or in the realm of science, or in the various phases of government, or in the training of the young; in order to fulfill his mission as a child of the Creator, he must achieve, he must create something.

18. The Divine Mind effects creation in a mood of profound serenity. Deep calm accompanies every step of Divine action. Anger and irritation are not at all to be conceived as existing in the Divine Mind. Although the Scriptures speak sometimes of the wrath of God, and of His vengeance, it should be understood that these are but human conceptions and human modes of expression. They are akin to the figurative expressions descriptive

of God's form, such as "The eyes of God," or "the hands of the Lord," or "the hem of His garments," and innumerable others, also found in the Scriptures, but merely as an imaginary transference of human traits to the Divine Mind. The human mind, able to think only in terms of its finite self, attributes to God finite qualities which He does not possess. Hence we hear of "God's wrath" and "God's vengeance" when some upheaval of nature, untoward to man, takes place. But God works with serenity. The heart of the universe, through which He works, is a well of serenity. On the surface of the ocean, there may be storm and the lashing of waves; but in the heart of the deep there is peace. There is peace in the innermost depths of the forest, there is tranquility in the field, on the mountain, in the valley, in the very atmosphere of nature; in the vibrations of the air and in the growing of the green; in all things that come directly from God. It is only man that knows tumult and fervid excitement; but the heart of the universe is calm and tranquil; for serenity is the concomitant of creation.

19. The human mind, in order to live up to its potentialities, must perform its task in a manner analogous to that of the Divine Mind. It must work with perfect serenity. It must throw off excitement, never permit itself to be overmastered by agitation or restlessness, but let calmness and self-possession master him in all the ways of his life. Difficult or urgent as a task may be, great as may be the effort it demands, the mind must meet it with serenity; it must feel itself the master of its achievements, not its servant. Only from a background

of serenity can man's creativeness flow with fullness; only by achieving with serenity can man perfectly express the Godly quality of creativeness within him.

20. The Divine Mind is full of love and loving-kindness. It is through Divine love that every creature is sustained; it is by Divine love that all creation is judged. "The Lord, the Lord God, is merciful and gracious," say the Scriptures, "long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin." These are the chief of His attributes and are fundamental in His relation to man. All creation is the expression of His Divine love, and through this love, He sustains man, as He sustains and upholds the rest of creation.

21. Just as God, in making man akin to Himself, has planted the divine quality of creativeness within him, so has He planted in him the quality of love. Human love is a reproduction of Divine love, just as human creativeness is a reproduction of Divine creativeness. This quality of love, in fact, is to be found in all orders of nature. The co-operation among herds of animals, the devotion of the bird to its mate, the mutual aid among insects, as well as the attraction to one another of invisible multitudes of molecules and atoms, are manifestations of inherent Divine love in all the things that the Divine Mind has brought into existence. Much has been made of the theory of the Survival of the Fittest, which is based upon a selfish individual struggle for existence; but the truth is that the survival of the species is essentially due to the aid and co-operation which they lend to

each other, making it easier for each individual to overcome the difficulties which the environment offers. The combative tendencies in man are arbitrary; they are developed through obstacles and struggles, but co-operation and mutual aid are inherent, for they are reflections of Divine Love, which expresses itself in devotion and preservation. Man possesses in the depths of his consciousness springs of love which seek an outlet through his relation with his fellow-man. Man comes into the world with sympathy and love to bind him to his fellow-man, and if man would not permit any obstruction to this love, his life would be a continuous manifestation of peace and good-will to his fellow-man.

22. The chief obstructions to the outflow of love in man are the pernicious tendencies developed by the human mind, which we have enumerated as hatred, greed, envy, anger, etc. When one practices hatred, he closes the gates of love. The love that dwells in man, expresses itself only when man invites its expression. Only when he makes room for it in his mind, only when his heart offers it hospitality, only when he attunes his entire being to its presence, does the Divine love come to the surface of his consciousness, suffusing his whole being with its glow, vitalizing every action, giving new meaning to friendship and brotherhood, metamorphosing the whole world to one of beauty and kindness.

23. "Thou shalt not hate thy brother in thy heart," is the injunction of the Scriptures. When man fills his heart with hatred, he leaves no room in it for love, and it is he, not the object of his hate that suffers. If, on the

other hand, he shuts out hatred, love will, of its own accord, take up its dwelling there; and his life will be blessed. For love animates, while hatred depresses; love strengthens, while hate weakens; love opens the beauties and glories of life, while hate makes the world appear as a place of imprisonment; love fills the heart with hope, while hate overwhelms it with despair; love heals, while hate brings ailment; love brings men nearer to each other, while hate severs the tie with which God united them; love builds, while hate destroys. It destroys not those who are hated, but those in whose heart it dwells; it makes life unworthy and intolerable.

24. Envy likewise obstructs the expression of Divine Love. When one envies, he seeks, or at least rejoices at, the humiliation and hurt of those he envies. Where envy dwells, the heart is restless and the mind becomes morbid. Rivalry, with all its deadly implements, is goaded into action; man strives to overtake his envied neighbor and ascend into the envied place that he, in turn, may become the object of his neighbor's envy. But happiness does not accompany such achievement. "Thou shalt not envy," is one of the most vital of the ten commandments, even from the point of view of man's own interest. For envy is a reaction that, like hate, is destructive to the bosom in which it vibrates; it brings anxiety and fear, it fills man with depression, it spurs him on to noxious action, and above all, it impedes the outflow of Divine love, without which man's very thoughts dry up and his very bones wither away.

25. Like envy and hate, greed is another man-made enemy of man, which impedes the way to godliness. When an overweening desire for gold possesses a man, all the refined desires recede. Greed is a lust for wealth, not for the comforts it may bring, but for its own sake. Greed tramples upon others in order to gain its end. It respects neither uprightness nor integrity, it cherishes no friendship or humanity. When man places himself in the hands of greed, he ceases to be a medium for Divine expression, he becomes a mere acquisitive tool.

26. When man, on the other hand, leaves himself free for the expression of Divine love, his entire being becomes permeated with kindness and tenderness. He becomes more and more oblivious of himself, and more anxious to identify himself with his fellow-man. His desire to help and serve others becomes his motive power. And the invisible rays of love and brotherhood that emanate from his soul find lodgment in the heart of others, where they awaken similar feelings and stir the Divine love, which is there, to expression. Through this love, the desire to do justice, also is aroused; man will seek to give each one his due, even at the sacrifice of his own comfort; he seeks to share with others, even though his own portion becomes greatly diminished thereby, for the life and the comfort of others become dear to him as his own.

27. Man gains his happiness only through the expression of the Divine powers within him. Happiness comes with the release of the Divine energies within. There is no specific faculty for happiness; nor does it come with the accumulation of wealth or with the acquisition of

comfort, but it is the accompaniment of every expression of the Divine gifts within man. After man gives vent to his creative faculties, he experiences the joy of achievement. He may build an edifice, or plough a field, or compose a poem or a tale or a symphony, or he may see his dream of enterprise realized; in all instances, a deep feeling of joy overmasters him, unadulterated happiness floods his being, it animates all his thoughts and feelings. No matter what other emoluments man may receive for his accomplishments, his true reward he receives in terms of happiness—the happiness of creation.

28. Likewise, when man gives expression to the Divine love within him, he is compensated with great happiness. All love brings with it its meed of happiness, but the highest expression of Divine love is when it is offered disinterestedly; it is the love that one gives to the stranger without the expectation of a return. The noblest injunctions in the Scriptures are "Love the stranger," and "Love thy neighbor as thyself." The Scriptures specifically tell us, "Love thy Neighbor," it does not tell us "Love thy father and mother," or "love thy friend." It is natural for man to love these, in return for the love they give him; and therefore the Scriptures do not need to lay that injunction upon us. But the stranger, the neighbor, who is related to us neither by ties of blood, nor by social commonship, it is equally incumbent upon us to love.

29. This love between man and his fellow is to be founded not upon the narrow, though deep, ties of consanguinity or common environment, but upon the larger

basis of humanity, on the more comprehensive feeling of brotherhood, and, above all, on the realization that the same Divine Mind dwells in all of us. Man may give expression to this Divine Love in many ways. He may express it by giving of his possessions to the needy and the destitute; by offering tender and cheerful words to the downcast and the depressed; by kindling hope in the heart of the wretched and the despondent; by healing others and relieving them of ailment and suffering. In short, man expresses Divine Love when he gives unreservedly of himself unto others; his reward is then meted out to him in terms of joy. After each kind, tender deed, man's whole being radiates with profound happiness; because he has made an outlet thereby for the rushing forth of the Divine Love within him.

CHAPTER III

PRAYER

1. "Cast thy burden upon the Lord, and He will sustain thee." In these words of the Psalmist do we find the true object of prayer. Prayer is an invocation for help from a Divine source. It is an appeal for courage in moments of fear, for strength in moments of helplessness, for hope in moments of despondency, for cheer in moments of gloom, for solace in moments of sorrow, for health in times of sickness, for relief in times of distress, for help, in short, in every difficulty of life.

2. One of the attributes of the Divine Mind, we have learned, is responsiveness to prayer; and one of the innate tendencies of the human mind is the offering of prayer. The human mind is the instrument whereby man obtains food and shelter and adjusts himself to his environment. But there are problems in life which the human mind is unable to solve, there are difficulties apparently insurmountable, there are moments when the human mind finds itself helpless and even despondent. At such times, the human mind needs the aid of a power greater and mightier and wiser than itself; it needs the help of the Divine Mind.

3. It is to this end that man has been endowed with the power of supplication, that when his human powers

fall short, he may be able to invoke the Divine Mind to come to his rescue. Prayer is an integral part of man's nature. It is the medium by which his body may gain new strength and his spirit loftier heights. The power to pray is no less inherent and purposive in man than the other powers of his human mind. It is, in fact, more inherent and more deeply seated than the faculties of logic and of judgment. Men pray long before they are able to rationalize, they seek the Divine help long before they are able intellectually to comprehend God's presence.

4. All men pray. Even those who claim that their intellectual faculty cannot grasp and must therefore deny the presence of God, oft find their lips whispering prayer. For the power of prayer is inherent in man, while his philosophies are but acquired, and constantly subject to change.

5. Thus man needs not to be taught to pray, only how to pray. The method of prayer is closely linked with man's conception of God. Traditional prayers are in many instances such as one would offer to an earthly king that has unlimited rule over his subjects. Such was often the God conception transmitted through tradition—that of a mighty ruler ensconced on a throne on high, looking down from heaven upon His creatures below and directing their destinies—a great Being to be feared and propitiated, whose mercy and kindness are to be pleaded for and whose wrath and vengeance are to be placated. Prayers offered to such a deity must of necessity be akin to petitions presented to an earthly monarch, who, in his limited domain, has the power to condemn and to par-

don, to deprive a subject of his possessions or to heap favors upon him, to cast him down or to lift him up.

6. But such a conception is merely an outgrowth of the paganistic God idea. God, we know now, is not limited in His dwelling place, nor are His virtues tainted with human failings—such as anger and vengeance. God saturates all reality, His dwelling place is in the whole of the universe, in the heart of all things. He is the vitalizing force, the life principle of all that exists, and all forms of reality are but manifestations of His reality. There is no life, there is no particle, even, of existence that is not impregnated with the Divine Presence. God, moreover, is all goodness; he is not a king, nor a dire judge; He is not jealous, He is not vindictive, He is not wrathful, He is not punitive; He is possessed by none of the weaknesses or limitations of the human mind. And, therefore, He is not to be entreated in the manner that is thought befitting to a human monarch.

7. A prayer to the Divine Mind should be offered silently. An enunciated supplication presupposes God in the image of man, who perceives only the audible sound, whose emotions must be stirred and influenced by the persuasiveness of eloquence, or the appeal of pathos. An audible prayer, particularly when it is offered in public, carries with it the same self-consciousness as speech itself. The thought of the impression his utterances will make upon those near him unconsciously directs a man's lips. For this reason, man does not always give vent to the fullness of his thoughts. When one offers a prayer to the Divine Mind in audible accents, he often thinks more

of its acceptance before those of his fellow-men in whose presence it is uttered than of its acceptability before the Divine Presence to whom it is offered. Prayer loses then its efficacy. For a prayer receives a response from the Divine Mind only when the prayer is offered with the whole of one's being. "All that is within me," cries the Psalmist, "bless His holy name." The Divine Mind needs not eloquence in order to be moved, it needs not the weight of persuasion or influence. Nor is there need of appealing to His pity, for such an appeal is proper only before one who is obdurate and unkind and unwilling to aid. In such a one the recitation of misery, the exposure of wounds, may touch a fiber of mercy. But the Divine Mind, whose very nature is loving kindness and mercy, whose chief desire is the well-being of His creatures, does not request a recital of pains in order to alleviate them. In his prayer to the Divine Mind, man must only declare his wish with deep, earnest, and profound concentration; this he can do best in silence.

8. One must never become oblivious of the truth that love is the attribute of the Creator. His relation to man is therefore, in human terms, that of the parent to the child. The parent loves the child and desires its good and its happiness. The child needs only to declare its wish, and the parent, if he considers it beneficial and advantageous to the child, will unfailingly satisfy it, in accordance, of course, with his ability. The appeal of the child to the parent is not made with eloquence or with elaborate expression; the language of a child to his parent is simple and direct, and the child strikes a sympa-

thetic chord, no matter what he may express. For his appeal is to one who loves him and desires his well-being.

9. When a man is in prayer, he must realize that he also is in the presence of a Father, Who loves him, and watches over him, Who sustains him and desires his happiness. Man's appeal to the Divine Mind, therefore, must also be marked by simplicity, earnestness and directness. In prayer, there must be no superfluity of words, no embellishment of expression or diction, above all, no desire to be eloquent, so as to influence and induce a compliance with the petition. For such an attempt is a misconception of the true nature of God.

10. A prayer to the Divine Mind is most efficacious when it is offered in thought rather than in speech. When one offers a prayer with his mind, his whole being becomes absorbed in the prayer, for the whole of man follows the direction of the mind. When prayer is offered by the mind with great concentration, all the emotions, all the reactions, all the inner states of man become steeped in the prayer; his limbs, his heart, his tissues, his bones, his fibers, all that compounds his being, unite with the mind in prayer. "All that is within me, appeal to His holy name." The petition that is presented with man's whole being is always answered. The Divine Mind answers prayer only when it is earnestly and whole-heartedly offered. Such prayer He always answers.

11. In words and with song, man may offer prayers of adoration and exaltation; in these he may give expression to his sense of the greatness, the kindness, the love, the infinitude and the eternity of the Divine Mind; as

the Psalmist declared: "I will bless the Lord at all times; His praise shall continually be in my mouth." "O Lord, my God, Thou art very great; Thou art clothed with glory and majesty, Who coverest Thyself with light as with a garment; Who stretchest out the heavens like a curtain. Who didst establish the earth upon its foundations; Thou didst cover it with the deep as with a vesture." These adorations are expressions of man's poetic nature. When man becomes aware of an overmastering, elevating truth, his elated emotions breathe forth in accents of joy and in songs of praise. His exultation makes an outlet for itself in outward manifestations. Prayers of adoration are translations of man's wonderment and admiration for the works of God, and such emotion must find expression in words and melody.

12. Prayers of thanksgiving, likewise, in which man's dominant emotion is gratitude to his Maker for His love and goodness unto him, may be offered in audible word and chant. When man is filled with the realization that the Divine Mind is supplying all his needs, healing his wounds, sustaining him and guarding him at every step, replenishing him with new strength and vigor every day, his heart, overflowing with thankfulness and devotion, gives release to its feelings in the symbol of word and song. The Psalmist, who keenly perceived the Divine beneficence unto all of creation, gives continuous utterance to his untrammelled gratitude. "O give thanks unto the Lord; for He is good; for His mercy endureth forever." "I will give thanks unto Thee, O Lord, among the peoples, and I will sing praises unto Thee among the na-

tions. For Thy mercy is great above the heavens, and Thy truth reacheth unto the skies."

13. While prayers of adoration and thanksgiving may be expressed audibly, a prayer of petition, in order to be answered, is to be offered silently, in thought. Man must declare his wish to the Divine Mind, without speech, but with earnest and clear concentration of mind. "O God, earnestly will I seek Thee," says the Psalmist, in his supplication; "my soul thirsteth for Thee, my flesh longeth for Thee." The prayer of the tongue becomes mechanical, when oft repeated; the lips may become habituated in the fluent recitation of prayer, and continue to murmur its supplication, while the thought is not at all centered upon it. But thought is fundamental to prayer. The prayer which is offered automatically—the lips sounding the words while the heart and mind are at a distance—has never invoked a response from the Divine Mind. If the worshipper himself fails to follow his words, how can he expect a response which must be the consequence of the Divine attentiveness to his prayer?

HOW TO PRAY

14. We have said that man must make his supplication with his mind. The human mind, however, consists of several faculties; which of these should lead in prayer? We find that man's power of prayer—prayer as we understand it—lies in his imagination. The imagination is man's creative faculty; in it is the origin of all of man's achievements. In his imagination, man first sees the new horizons which he is later to reach; there all his plans are

born. After the imagination has formed them, they are then perfected in their details by reason, and actualized by the will. Without his imagination, man would never have been able to advance, to make progress, or rise to any state of civilization at all; without the mental vision, without the looking forward, which are the gifts of the imagination, man would be a stationary being.

15. The Divine Mind communicates with the human mind through the channel of the imagination. The great truths of which man becomes convinced, or the superlative visions which flash through his mind, are but particles of wisdom transmitted by the Divine Mind, by way of the imagination. In these instances, it is not the imagination which creates or discovers the unknown truth; often they flash suddenly upon man, without effort or preparation or even anticipation on his part; the imagination does not create these truths, but the imagination becomes the medium through which the extraordinary verities are transmitted to man by the Divine Mind. When the prophet uttered his prophecy, he said distinctly: "The word of the Lord came unto me." He first received the Lord's words in his imagination, and then delivered them to the people. The imagination, the medium by which the Divine Mind communicates with the human mind, proves also to be the best medium by which the human mind may communicate with the Divine Mind. Proper petitions when offered with the *imagination*, invariably invoke a response from the Divine Mind.

16. A prayer, therefore, should be offered in the form of a mental image. Man must visualize the thing he

desires, he must use his imaginative powers to form his petition in terms clearly outlined in his own mind. The profound concentration of attention and thought which this form of prayer requires, fills also the heart with deep earnestness and devotion. Man must pray whole-heartedly as well as whole-mindedly; he must believe in his heart that his well-being depends completely upon his prayer.

17. In these mental prayers, there should never be formed any negative images; one should not declare in them his miseries or his want; one should never visualize the circumstances of his unhappiness, or the burdens which oppress him. He should see always with his mental vision *only the state in which he desires to be*; he must labor to create in his imagination the very state which he seeks to attain; he must keep the image alive and fresh, which means that this image prayer must be frequently repeated, each time with greater clearness and with deeper devotion. The mind that offers the prayer must be free from doubt and hesitation, and should sincerely expect a response to its supplication. The answer will not fail to come.

18. The sage says: "Prepare thyself before thy God." Definite preparations, in fact, must be made before offering a prayer. One must, first of all, put himself into a calm state of mind. The imagination refuses to be religiously active when the mind is overcome by excitement, or when it is embittered, or when it is steeped in gloom. Before making supplication, therefore, one must free himself of all distressing thought and unpleas-

ant feeling. He must become serene, and thus attuned to the mood of the Divine Mind. Serenity cannot be achieved without bodily relaxation. Therefore one should relax completely, put himself perfectly at ease, feel no discomfort; then close his eyes and offer his prayer with the imagination. Gradually and with concentrated effort, the mind will succeed in presenting its prayer.

AFFIRMATIONS

19. Should the petitioner, however, find himself unable to visualize his supplication, he may bring words to his assistance and offer his petition in the form of an affirmation. An affirmation is a prayer offered to the Divine Mind in affirmative terms. As in the visualized prayer, so here, too, there is no recitation of misery, no enumeration of sufferings, no statement of unhappiness, only an affirmation in words of the state in which one desires to be. When one suffers from unhappiness, he affirms: "The Divine in me expresses itself in happiness"; when one is steeped in despondency, he affirms: "I am filled with Divine hope and cheer."

20. The Psalmist uses often the affirmative prayer. He affirms that which he desires. "The Lord is my shepherd," he says when he finds himself in dire straits, "I shall not want." Not "O Lord, be my shepherd," but "The Lord is my shepherd;" not "O Lord, relieve me from want," but "I shall not want." When he finds himself surrounded by threatening foes, encompassed by enemies round about, he affirms: "The Lord is my light and my salvation; whom shall I fear?" When his nights

become restless, and he is tormented by terrifying dreams, he affirms: "In peace will I lay me down and sleep." And peaceful slumber comes to him.

21. In this as in the other method of prayer—that of the mental image—the mind of the supplicant must be attuned to the mood of the Divine Mind. The human mind must be free from all intensity and agitation, it must cast out all bitterness, hate and anxiety. The individual must relax completely, so that there be no tension in mind or body, close his eyes, so that the visible surroundings may not claim his attention, and repeat the affirmation *slowly* in his mind at least ten times. It is often the case that, while the affirmation is repeating itself in the mind, extraneous thoughts enter and interfere with concentration; it is then necessary that the affirmation be repeated with the lips, and even out loud, until the mind becomes centered only on the words uttered.

22. In both methods of prayer, the visualized and the affirmative, the supplicant must realize fully that he is declaring his desires to the Divine Mind, and that his prayer will always be fulfilled. A prayer must be offered with profound faith in the Divine *goodness* and *benevolence*, with the consciousness that all help, all relief, all support can come only from the Divine Mind, that there is no other universal mind than the Divine Mind, no other helper than the Divine Helper, no other sustainer, no other redeemer, no other supporter than He. We must know that He is the Creator of all and we all are His, and to Him only can we turn for help.

AN ANSWER TO OBJECTIONS

23. With the advancement of physical sciences and philosophy, two objections have been urged against the efficacy of prayer. "How is it possible," the rationalist contends, "that the Omnipotent, the Infinite, the Eternal, should hearken to the faint voice of His insignificant creature, man?" And again, "Is it possible that the Creator would alter the laws of nature in answer to man's prayer? Would He cause a change in the order of nature to restore, for example, a man to health and strength?"

24. In disposing of the first doubt, we rely on our faith in the *love* of God for His children. We realize that if God has not considered it too insignificant an act to create man, He does not consider it too lowly a thing to hearken to his prayer. What is prayer? It is man's earnest desire for help in things which he himself is unable to attain. The desire to pray is no less a part of man's nature than any of his other faculties. In fact, the power of prayer asserts itself long before the other faculties are unfolded. The helpless infant prays; when he is hungry or in discomfort, he offers his prayer in an inarticulate cry. Fundamentally there is no difference between the cry for help sounded by the helpless babe and the cry sent up by the tortured Psalmist: "I cry unto Thee, O Lord, hearken to the voice of my supplication." "I cry unto Thee, send me Thy help." In both instances, the cry is for help in the hour of trouble, and to a power superior to that of the suppliant. The infant

cries to its mother,—the only divinity it knows; the Psalmist cries to God.

25. The fact that prayer is instinctive with man,—that when he finds himself in deep sorrow or difficulty, something within him offers prayer, despite his rationalism, despite even his skepticism—that, in itself, is sufficient proof that prayer is answered. For no instinct whatever, no positive tendency, has been placed in man's consciousness by the Divine Mind in order to deceive him, but, on the contrary, to guide him to greater realities, to reveal to him profounder truths, to show him greater sources of helpfulness. There is in man a propensity to prayer, because there is an unfailing response to it. In Jewish Science, we believe in the practical uses of prayer, because we see its efficacy, we experience the response every day. When we find ourselves dejected and despondent, and offer a prayer to the Divine Mind for cheer and hope, our dejection and despondency disappear; hope replaces depression; rays of cheer enter the mind, streams of hope and optimism penetrate the heart; we are transformed. Thus our prayer is answered. If we are gripped by fear and anxiety, faced by apparently insoluble problems, we present our petition to the Divine Mind, and our fears and perplexities melt away; we soon find in ourselves an abundance of resourcefulness to extricate us from our difficulties; new vision, new light illumines our soul, we see new horizons, we conceive new plans, we solve our difficulties. Thus is our prayer answered. Above all, when we are afflicted with illness and suffering, we offer our supplication for health and

strength; and this prayer too is answered. The transformation for which we pray takes place; our wounds are healed, our vigor increased, our health restored. These experiences are the best proofs of the efficacy of prayer.

26. To those who contend that the Divine Mind would not change the laws of nature in order to restore man to health and cheer, we say that health and cheer *are* the law of nature in man. Man is called into existence to be healthy and cheerful; ailment and depression constitute *violations* against the law of nature; they are the work of man, not of God. When we pray for health, therefore, we do not request God to violate the laws of nature, which He Himself immutably fixed; we ask, not that the law be altered, but, on the contrary, that it be restored. We ask that that which was originally given to us, but which through erroneous living and thinking we lost, be returned to us. When God answers our prayer and restores us to health, He is not altering His law, He is restoring it in our lives. It is the will of God that man should enjoy good health, that he should be happy all the days of his life. When we pray for such a state, we are praying for the enactment of God's own will.

CHAPTER IV

HEALING

1. The greatest gift in man's possession is health, and when it fails him, he would readily give all his other possessions in exchange for it. Health is a divine gift. It flows from the very same spring as life itself. Both have their source in the Divine Mind. The wealth that man possesses outside of himself may be the result of his own labor; that which he possesses within himself is an emanation from the Divine Mind. Health was given to him long before he had any appreciation of its value. It was lavished upon him in the very process of his formation; it was knitted into his very bones, intertwined with his sinews, woven into every nerve and fiber; it was given to him long before he had his first glimpse of the day, long before he had sounded his first cry into the world.

2. Because health is natural to man, he need not exert himself to attain it; he need have only a care to preserve it. Health can best be preserved and life prolonged by following faithfully the precepts of Jewish Science. We say to men: Live serenely, avoid unwholesome excitement; such excitement makes man restless and weak. Live peacefully and avoid anger; anger is the bitterest poison in the heart of man; it devours his

vitality and shortens his life. Live cheerfully, avoid moroseness; gloom slackens the function of every organ, and depresses all the inner processes. Be contented, avoid envy; envy is the mother of bitterness and hatred, which are ruinous to the heart in which they dwell. Love everyone, hate no one; hate kindles destructive fires both within and without man; its flames sweep on further and further, leaving desolation in their trail. Be hopeful and courageous, never worry and never fear; the victims of worry and fear are more numerous than those of physical disease. Worry and fear are the bitterest foes of man, and man must destroy them at any cost. Above all, trust God at all times. This trust in God will prove an impregnable protection against the onslaughts of worry and fear, against the assaults of hatred and envy, against the invasion of gloom and anger, against all the treacherous and pernicious mental states which sap man's strength and hasten him to sickness and death. Trust in God whole-heartedly, and your mind will retain its serenity and peace; trust in Him with all your soul, and your heart will always be contented and cheerful; trust in Him with all your might, and hope and courage will never forsake you. Trust in God and you will come to the full realization that your life is inherently a part of His essence and that your mind, therefore, is not made to be a harbor for destructive influences, nor your body a place of refuge for pain and suffering.

3. Man is born to be healthy; it is the Divine plan that man should enjoy his existence in this world. But whatever emanates from the Divine Mind is based on

Law. Health is accompanied by definite laws which, when observed, keep the springs of strength constantly replenished; but which, on the other hand, when violated, dig an outlet for health to seep forth and make way for disease and pain.

4. Sickness is not, as some theologians have taught us to believe, a punishment from God. He who is the source of love and goodness, inflicts no punishment on those whom He has called into existence. His relation to His creatures is neither that of a despotic ruler nor of an unrelenting judge; He does not inflict punishment nor is He indifferent to the suffering of His creatures. We can understand Him only if we conceive of Him as a merciful Father who desires but the happiness and well-being of His children. Ailment and suffering are not the creations of the Divine Mind, which is all-goodness; sickness, pain, suffering are created by the human mind when it infringes upon the Divine laws of health, diminishing thus the measures of vitality and inviting illness. The violation of Divine law by the human mind is the true cause of all illness.

5. Illness is very often the consequence of a persistent pessimistic outlook upon life. The depression of the mind is communicated to the body, and as it perturbs the mind so does it disturb the vital functions of the body and cause pain and suffering. When worry or fear, or other depressing sensations invade the mind, the body responds with a slowing up of all its mechanism, and even with illness and pain. It is usually the weakest part of the body that is afflicted first, and an organ or limb that

has been weakened somewhat by a previous illness, though long forgotten, is subjected to further pain and suffering through the condition of the mind. Therefore, when one experiences the approach of ailment, he should earnestly interrogate himself: Does my mind shelter worry and fear? Am I filled with bitterness or anger? Am I poisoned by hatred or envy? To these and many other scrutinies must one submit himself in order to discover the root of his illness and discomfort. When the discovery has been made, he must presently apply himself to the annihilation of his injurious thoughts and moods and direct his mind in the way of harmony and optimism. Such a change in his mental attitude will make an end to his ailment and suffering.

6. This procedure should be followed at the inception of the disease, or even before, to prevent its distressing occurrence. When illness, however, has already taken deep root, especially where it has made the individual helpless and weak, aid must be sought from the Divine Mind. The Infinite Fountain of life is also the inexhaustible source of strength; that which man is unable to attain through his conscious powers, he must seek to obtain from the Infinite. And divine help is to be sought through prayer.

7. A prayer for health is offered in a manner akin to the prayer offered for any other need. It is presented by the mind in visual terms. We must bear in mind again that the Divine Mind needs not human words, but requests human earnestness; that He desires not eloquence but devotion; and that He answers a prayer in propor-

tion to the wholeheartedness with which it is offered. A petition offered by the mind in mental delineations, of necessity involves the concentration and sincere effort of man's whole being.

8. The ailing, in his prayer, must not present the nature or the details of his suffering, but must visualize in distinct outline the state of health and strength which he desires to attain. The Divine Mind is ready to yield health to the petitioner, no portrayal of suffering is needed to invoke His help. The supplicant, however, must prepare himself fully before he offers his supplication. He must place his body in a relaxed and comfortable position, and his mind in a state of ease and calmness. He may then employ his visualizing powers to petition health and vigor.

9. The appeal to the Divine Mind should consist of two parts: first, of the visualization of Divine giving and secondly of man's receiving; that is, first, the process of healing; then, the state of health restored through this process. "Thou sendest forth Thy spirit and they are created." "Thou openest Thy hand and satisfiest every living thing with favor." In both these prayers of the Psalmist there is first a declaration of Divine giving, and then of His creatures' receiving. By visualizing the Divine giving as well as his own receiving, man places himself more directly in tune with the Infinite and makes himself most susceptible to the influx of the Divine blessing.

10. Divine giving may be conceived as coming from within or from without. The Divine Mind fills the universe and dwells both without and within man; Divine

help may therefore be visualized as welling from the depths of the consciousness of man or as coming from infinite sources outside of man. In his prayer, the ailing may therefore introspect or perspect. He may visualize healing as coming from within or from without himself. In either case, he finds himself nigh to the Fountain of Health.

11. It is easier, however, for the human imagination, it has been found, to picture healing as coming from a source outside of man than from the depths of his consciousness; this is due to the fact that observation is much more common and therefore easier a process than introspection. In picturing with his mental eye the process of giving, one should, in the first part of his prayer, visualize healing as coming in the form of a stream emanating from an infinite fountain of health and pouring itself abundantly upon him with its substance of health. In the second part of his prayer, he should see himself all well and healthy.

12. It is essential that the affected part of the body be visualized as receiving the substance of the stream of divine health. If the heart, for example, is afflicted with pain or weakness, one must, in the first part of his prayer, visualize the stream of health flowing from on high and penetrating the heart, filling it munificently with its substance of health. In the second part of his prayer, he should see himself, the whole of himself, well and healthy. If the digestive organs cease to function properly, one must see with his mental vision, first, the stream of divine health permeating these organs and filling them abund-

antly, then, himself fully restored to health and well-being.

13. This process of prayer should be followed wherever ailment makes its appearance. The afflicted part of the body should be visualized as receiving divine abundance of health and being saturated with it, and then, the whole being should be seen as hale and well. A prayer for health should last at least fifteen minutes and should be repeated at least once every day until the individual finds himself fully restored. Restoration to health is a divine act; it is a miracle. It is rebuilding that which has been laid waste, recreating that which has been destroyed, recharging that which has been sapped and undermined. Man—the structure built by the Divine Mind—can be restored to his normal state by his Creator and no other. If man will seek the Divine help earnestly, faithfully, wholeheartedly and wholemindedly, his Maker will not fail to reinstate and restore him to his perfect self.

AFFIRMATIONS

14. As in the case of all prayer, if the individual finds himself unable to offer his petition in visual terms, he may affirm the state of health in which he desires to be. In case of undefined weakness or ill-being, his affirmation should be: "The Divine Mind is filling me with perfect health and strength."

For depression: "The Divine Mind is animating me with cheer."

For worry: "God is taking care of all my wants; I trust in Him with all my heart."

For fear: "I am filled with Divine courage. I fear nothing and no one."

For sorrow: "I trust in God's goodness; whatever He does, is for the best."

For disturbing thoughts: "The Divine Mind is recharging me with cheer, with hope, and with self-confidence."

For despondency: "I am filled with new life, with new light, and with new hope; God will not forsake me."

For envy: "The Divine Mind is supplying all my needs; I am grateful for what I have."

For hatred and bitterness: "I am an expression of love, I am filled with love; I love everyone."

For disappointment: "My ways are guided by the goodness of God; in the end, everything will be for the best."

15. If any particular organ of the body is affected, the affirmation must declare that health is saturating it, obliterating all defection and suffering. An affirmation, properly offered, approximates in effectiveness the visualized prayer. That which the imagination is unable to see, the mind must affirm in words. If the heart, for example, is afflicted, the supplicant, in a visualized prayer, sees the stream of divine health filling it with its substance; where the affirmation is used, one must affirm: "The stream of Divine Health is flowing into my heart, filling it with abundant health." When the digestive organs are disturbed, one should affirm: "The stream of Divine Health is permeating my digestive organs, restoring me to perfect health." When a limb becomes numb and helpless,

one should affirm: "The stream of Divine Health is circulating in my limb, revitalizing it and restoring me to perfect health." When the lungs are affected, one should affirm: "The stream of Divine Health is filling up my lungs, restoring me to perfect health." This affirmation should be used also when the ailment is in the liver, in the kidneys, or in any other internal organ; but the name of the affected organ must in each case be stated in the affirmation.

16. One should guard against repeating affirmations mechanically; for in that case, the prayer loses its earnestness and devotion, and therefore also its effectiveness. The Divine Mind answers no prayer which is offered only with the lips. Before offering an affirmative supplication, one must, as in the other form of prayer, assume an easy position, releasing all strain, all tension from the mind and body, then close the eyes, so that all exterior distractions may be eliminated from the sphere of vision, and then repeat the affirmation a number of times, *slowly*, without the urge of making many repetitions, but rather with concentration and emphasis on each word. This prayer, too, should occupy a period of about fifteen minutes.

HEALING THROUGH PRAYER

17. There is nothing foreign to the Jewish faith in healing through prayer. We learn from the Scriptures and from the Talmudic writings that prayer was the usual method by which health was restored. Abraham prayed for Abimelech and "God healed Abimelech." Moses

prayed for his stricken sister and God answered his prayer. The prophets Elijah and Elisha healed through prayer. When King Jeroboam asked the man of God to restore his paralyzed hand to strength, the latter prayed to God and the hand of the king regained its natural vigor. King Hezekiah gained, through prayer, fifteen years more of life, although death was already hovering over him. "I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day, thou shalt go up into the house of the Lord. And I will add unto thy days fifteen years."

18. The Psalmist repeatedly declares the help he receives from God in answer to his prayers: "Only for God doth my soul wait in stillness; from Him cometh my salvation." "In the day of trouble, I call upon Thee, for Thou answerest me." His troubles consist both of physical pain and of mental agony, but he finds release from both, through prayer. "The Lord hath heard my supplication; the Lord receiveth my prayer."

19. The Divine Mind who hearkened to our ancestors and brought them healing is also ready to bring healing to those of us who are suffering today. But the devotion and earnestness of our prayers must be not less than theirs. All our prayers must be offered with a clear realization of the Divine Presence, with unfaltering faith in His infinite supply, with unbounded trust in His goodness and love. God's answer then will not fail to come. We must always bear in mind that we are inherently divine beings; that our thoughts and our feelings and our health and our very life are emanations from the Divine Mind.

Therefore, whenever we find ourselves wanting in health or in strength or in courage or in cheer, or in any of the Divine gifts that He has bestowed on us, we must seek them again at the very source from which they were yielded at the outset.

PRAYING FOR OTHERS

20. It is a religious duty to help others. The injunction "Love thy neighbor as thyself," implies that one should offer aid to others with no less eagerness and in no less a measure than he would wish others to offer to him. One may aid a fellow man with a kind word, with a cheerful smile, with an encouraging glance; one may help a fellow-being with his sympathy, with his purse, with his counsel, and with his prayer. One may invoke the Divine Mind to restore a fellow-being to health. The most valuable possession that man has is his health; therefore the greatest kindness that can be rendered him is that of helping him to regain his health when it has failed him.

21. Praying for another must be the result of profound sympathy with that person. It is dubious whether one can pray earnestly for his neighbor if he is not actuated by a deep and sincere desire to help him. Praying for others is a sacred task; it sanctifies the prayer. The greatest emolument the supplicant for others receives is the refinement of his own nature, the elevation of his own disposition through this constant communion with the Divine Mind. The Talmud says that he who prays for others is himself helped first.

22. One who desires to pray for others must possess specific qualities which make it possible for him to commune with the Divine Mind. These are not extraordinary qualities, and not the gifts of a few; they are qualities which every one possesses in potentiality, though not every one expresses them in actuality. A petitioner for others must be able first of all to visualize his prayer, he must have developed that specific form of imagination which must be utilized in supplication. He must, moreover, be steeped in serenity. He must not permit excitement of any kind to invade his mind; it is impossible to achieve any healing for oneself or for others, when the mind is disturbed with excitement. He must fortify himself against irritation and impatience. He must always keep his heart cheerful; sorrow and sadness must find no admission into his being. It is against the will of God to harbor sorrow, for none of His acts are intended to bring sorrow to man. According to the Talmud, "the Divine Presence stays not with him who is in sorrow." He must, in addition, cherish tender feelings for all men; hatred, bitterness, or envy of any sort must be foreign to his disposition. Finally, he must be imbued with unflinching faith and with absolute trust in the Divine Mind; he must be free from worry, from anxiety and from fear, but rely entirely upon the help of the Divine Mind.

23. One who prays for others as well as one who petitions the Divine Mind in his own behalf, must have implicit faith in his prayer. He must not hesitate, he must not vacillate in his faith, he must not harbor doubts of

any kind. He must deeply realize that his prayer will be acceptable.

24. The method of praying for others is akin to that of praying for oneself. Both the ailing and the one who prays enter into deep silence. They both relax completely, eliminating all tension from body and mind. They both close their eyes, but while the mind of the patient becomes perfectly passive and inactive, that of the supplicant becomes awake and active. He must visualize the patient as the recipient of God's blessing. A prayer for others, too, should occupy a period of about fifteen minutes.

25. If you wish to pray for one who is weighed down with sorrow and despondency, visualize him in your prayer as being filled with divine rays of hope and cheer. See the disheartened one before you filled with self-confidence and joy. See him radiant and happy, full of optimism and self-reliance.

26. Likewise, when you are praying for one who is perturbed in mind, visualize him as receiving divine rays of serenity and peace. See him filled with calmness and equanimity; see this manifesting itself in a calm gait and serene manner on his part. See his mental agony receding, the storm in his mind cleared away, the restlessness subsiding, and tranquility and peace of mind fully restored.

27. If you are praying for one who is possessed of faulty habits of character, visualize him as possessed of the very qualities and habits in which he is apparently

wanting. See him occupied with salubrious and harmonious thoughts and tendencies of character.

28. When the ailment is that of the body, the method of scientific prayer is somewhat altered. As in the previous instances, both the ill and the petitioner must seat themselves in a position of ease and relaxation. While the mind of the ailing remains passive, the petitioner visualizes health from a Divine Source flowing in the form of a stream into the body of the sick, penetrating and saturating the ailing organ. Then, the visualization must take the form of seeing the sick wholly in perfect health and well-being. This method is similar to the method of healing oneself of bodily ailment, except that another than oneself is the recipient of the Divine Healing.

29. One should offer prayer for the ailing body with the same earnestness and faith as for the ailing mind. Prayer for health is efficacious for both body and mind. Both, body and mind, are the creations of God, whose powers are unlimited, both in the visible and invisible realms of existence. He whose love is infinite, responds with equal love to all earnest prayer.

30. When one is unable to pray for himself, it is necessary for him to seek the services of a petitioner, who has devoted himself to the service of invoking Divine help for others, and who has studied in all its details the methods of healing through scientific prayer.

31. One who dedicates his life to the sacred task of offering prayer for others, should apply himself to the more detailed study of the Jewish Science ways and methods by which Divine help may be invoked; for God's

ways are numerous and the roads leading to Him are many. There is a distinct method of appeal for each ailment and difficulty, and these require close study and application.

ABSENT HEALING

32. A prayer for help may be offered either in the presence or in the absence of the ailing and the distressed. In the Sacred Scriptures there are numerous instances of prayers invoked for the suffering in their absence as well as in their presence. That an absent prayer is also efficacious is obvious. Were the human mind in charge over the resources and the restoration of health, and were it necessary to invoke its mercy for help, the petition to the mind of the ailing would need to be offered in his presence. The human mind is dependent on the senses for comprehension and knowledge, and it must necessarily receive through these very channels all appeals and influences. But a petition for health is offered to the Divine Mind, Who is omnipresent and Who transcends all limitations, Who is not bound by the locality of space nor influenced by the flow of time, Who exists everywhere and in everything; therefore, wherever the prayer is offered, it is always in His Presence.

33. Since prayer in the absence as well as in the presence of the suffering is directed to the Divine Mind and to no other power in man, it is essential that the prayer in the absence of the ailing should be offered in the very same manner and with the same devotion as a prayer offered in his presence. The petitioner should place him-

self in a prayerful frame of mind; he should eliminate all extraneous thought, he should free himself from all worldliness; then relax completely and supplicate the Divine Mind for the restoration of the absent one.

34. The method of prayer is similar to that of prayer in the presence of the ailing, with this addition. Before beginning his prayer for the ailing individual, the petitioner first visualizes him as *present*, seeing him, with the eyes of the imagination, seated opposite him in a relaxed position, with eyes closed, body perfectly at ease. Then he invokes the Divine help, in accordance with the nature of the ailment, proceeding with the prayer exactly as if the one for whom he is praying were present. He visualizes healing as coming in a stream from the Infinite Reservoir of health, penetrating abundantly into the affected parts of the body; or if the affliction is a mental one, he sees emanations of cheer and normality radiating from the Infinite Source of perfection, and saturating the individual's center of thought. This invocation must be repeated several times.

35. In instances where the petitioner does not know the ailing personally, he should obtain knowledge of his abode, of his name, of his approximate age, his general appearance, and if it is possible, he should procure a likeness, so that he may have as clear an impression as possible of his appearance. He then begins by visualizing him as sitting before him, and proceeds with his prayer. The necessary part in absent prayer is the identification of the one prayed for. His name and location may be mentioned at the outset of the supplication, so

that his identity be well defined before invoking help for him.

36. It is best that the ailing should be aware of the fact that some one is offering prayer for his restoration. It is still more advantageous that he be informed of the exact hour in which that prayer is offered, and that he, during that period, close his eyes and place himself in a state of perfect ease and relaxation. He need not repeat any affirmation at that hour, but merely think of the Divine Healing that is permeating him, restoring him to perfect health. After each prayer, definite changes for the better will take place in his condition; pain will become less intense each time, strength will supplant weakness, hope will replace despondency and well-being will be regained.

SUGGESTION

37. There always have been unbelievers who, without investigating into the contents of a newly-discovered truth, choose the easier road of flouting it and scoffing at its claims and its advocates. This group consists, first, of those who are mentally indolent and dislike thinking, and since the mastery of a new truth involves mental effort, they prefer to disbelieve it even before they have given themselves an opportunity to comprehend it. Then there are those who fear a new truth, lest it may involve a rearrangement of their life. That which is old, they have become habituated to and regard as sacred; any new truth, which suggests a change in the old, becomes unbearable to them. They disbelieve in the new for no

other reason than that they cherish the old. Finally, there are those who do not believe, because they are possessed of a negative disposition; it is their misfortune to find satisfaction in doubt; they revel in skepticism and antagonism.

38. We have encountered in Jewish Science all these three groups of opponents. When these observe the numerous sick who have regained their strength and have been restored to perfect health, they say, in self-justification, that it was not the prayer but the element of suggestion in the prayer that effected the cure. But what is suggestion itself but a form of prayer? A suggestion *unconsciously* offers an affirmative appeal for help to the Divine Mind in man. Those who believe in the efficacy of suggestion unknowingly admit the presence of the Divine Mind in man. For how is healing achieved after the suggestions for recovery and health are made? Is it the human mind that brings about healing? If that were so, if the human mind were itself possessed of these restorative and healing powers, no suggestion would be necessary at all to make it eliminate its pains and reduce its suffering. It would proceed at once, without the aid of suggestion, to cast out its pains and restore the body in which it dwells to perfect health. For in all illness, the human mind suffers far more than the body; for, all pains, all displeasures, all discomforts register themselves in the mind and bring to it more annoyance than to the body; when the mind is placed in a state of unconsciousness (such as sleep), all suffering ceases. If it had the power, the human mind would, of its own initiative, with-

out the aid of suggestion, restore itself and the body in which it dwells to perfect health. Another evidence that the human mind is not the agent of healing is given in the fact that after healing does take place, the human mind is utterly ignorant of the process within by which health has been restored. Inquire of one who has recovered his well-being, *how* he has been restored, he will give a negative reply; all the knowledge that he would have of himself is that he *feels* well. Had the human mind been the creator, or even the agent, of healing, it would also have a knowledge and a consciousness of the process by which it had achieved its object.

39. But since a suggestive appeal at times does bring healing, and since the human mind has not charge over the stores of health and restoration, and since it is not the human mind that is the agency for this recuperation, there must of necessity dwell in man's consciousness another mind—the mind that responds to the suggestion—a mind that has control over man's reservoir of health, and who is able to direct the processes of recuperation and healing. This mind is the Divine Mind in man, the very Fountain of his life and the Infinite Storehouse of health, heeding all prayers that are earnestly offered, it matters not by what name they are called.

40. Thus, every prayer is not a suggestion, but every suggestion is a prayer, an appeal to the Divine Mind in man. It matters not what the title of the supplicant be, whether he be a physician or a psychologist or a minister, and it matters not by what name he calls his prayer—when it is earnestly offered, the Divine Mind receives it.

Suggestion is a term employed by unbelievers who refuse to call upon the Divine Mind through religious avenues, but are led to Him through other channels. There is no source of healing other than the Divine Source, as there is no other Helper but God. Whatever method it is that we use to re-achieve health, it is He alone who does the healing.

41. While suggestion is akin to prayer, in result, however, it proves far less efficacious than prayer, since it is not offered with the deep consciousness of the Divine Mind as the receptor of the appeal. It necessarily lacks in faith and profound earnestness, which are the essential factors in prayer. The man who does not seek to dodge the presence of God, but who, on the contrary, seeks to commune with Him and supplicate Him for help, is the very one who receives it most readily. The man who, on the other hand, merely receives or repeats suggestions, appeals to God only indirectly, through a back door, as it were, without devotion and without zeal, and therefore, very often, there is no response from the Divine Mind.

42. We do not use suggestion in Jewish Science healing, because the method of direct prayer is far more efficacious. We must therefore not identify a suggestion with an affirmation which is offered with the realization that it is a supplication to the Divine Mind for help; for in the latter case, one anticipates restoration from a higher source, from the Divine Mind, and regards his affirmative prayer only as a medium by which the Divine help is invoked; while with suggestion alone, the ultimate faith is in the suggestion itself; and very often, where

the suffering and discomfort are great, faith in the suggestive repetition is undermined and the result still further diminished.

43. In Jewish Science healing, the essential truth that must be borne in mind is, that all appeals for help must be offered to the Divine Mind, who is the Source of all health and power, and that the value of prayer lies in the whole-heartedness with which it is offered. The more earnestly one seeks God's help, the more readily will he receive it; the earnest prayer, coming from a soul filled with faith and devotion, never fails in its function.

CHAPTER V

PAIN

1. "Whatever the All-Merciful doeth is done for the best," says the Talmud.

2. Pain has been a baffling mystery to mankind. The question has arisen time and again: Why should man be afflicted with pain? Why should he be subject to torment and suffering? Many teachers of religion have taught that pain is a retributive measure, that, like sickness itself, which it often accompanies, it is inflicted by God as a punishment for sin. This conception of God as a judge and an avenger is not accepted in the philosophy of Jewish Science. The Scriptures tell us that God is "merciful and full of loving kindness," and it is inconceivable that He would punish with misery those whom He Himself has brought into existence. God never punishes the sinful. God only creates the laws whereby man may lead a perfect life. These laws are akin to all the other laws of nature; a compliance therewith brings its reward in happiness and health, while their violation brings the punishment of illness and misery. Man may punish himself, but it is inconceivable that God, the All-Merciful, the Father of all, the Fountain of loving kindness, would inflict punishment, in the form of pain, upon His children. We, therefore, in Jewish Science, reject this

traditional view of pain as inadequate and incompatible with our faith in Divine goodness.

3. Pain, far from being a punishment, is a divine guide by which man's steps in life are directed. Man comes ignorant and uninstructed into this world. Being endowed with absolute freedom to choose and direct his own destiny, he finds himself constantly at the crossroad, having constantly to choose between the wholesome and the injurious, the noble and the base, the safe and the perilous. There is no human guide who is able to protect him from all the baleful and reveal to him all the beneficial aspects of life. These lessons man must mostly master himself. The two teachers which the Divine Mind set to instruct man as to what to eschew and what to follow, dwell in his own being; they are Pain and Joy. That which is base, deteriorating and ruinous is accompanied by pain; while that which is salubrious, fine and elevating fills his heart with joy.

4. Pain from this view-point is not a calamity, it is a blessing; it is a red signal marking the dangerous spots of life. How would the innocent babe learn to avoid the danger of fire, if his first touch of the flame would not cause him severe pain? Without this teacher to urge his immediate withdrawal from this dangerous phenomenon, he would play with the insidious flame until his tiny limb would become entirely helpless. How would man learn to eschew destructive gases, poisonous foods and drinks, if not for the acute pain which lurks in each of these and which is sure to ensue? How would man learn to guard himself against pernicious habits which ruin the body

and debase the mind; or when clutched by these habits, what would prompt him to wrench himself away, if not the warning of pain and suffering? God has created pain to teach man to preserve himself in the midst of obstacles and deleterious circumstances.

5. And in addition, God planted in man the feeling of joy to lead him into the higher and finer spheres of life. What is it that makes man seek the wholesome, the noble and the beautiful in life? It is the increase of joy which the pursuit of these brings to him. It is the greater happiness that accompanies them.

6. Let it not be said that such a seeking after joy is an emphasis of egoism and self-centredness in man. Self-centredness is to be condemned when it becomes selfishness, when it seeks its own end at the expense of all that is good, and at the expense of others' happiness. But when it takes the form of seeking the highest and the greatest joys of life, it becomes one of man's greatest assets. By taking joy as the criterion of the value of his pursuits, man is led to nobility; for only in the noblest actions can he find the highest joys; he becomes tender towards his fellow-man and solicitous of his happiness, for he learns through experience that only by giving expression to his altruistic emotions does he taste of the deepest joy. Man is unconsciously utilizing this sense of joy as the touchstone for his activities; he feels it as the concomitant of certain acts and pursuits, and therefore instinctively seeks to repeat that which brings with it joy. There is no egoism, in the baser sense of the word, attached to such a reaction. The Divine Mind created

joy to urge man to the highest, just as He created pain to guard him against the basest of life.*

7. Pain serves its purpose not only in cautioning against dangers that lurk without, but also in drawing attention to unhealthy conditions which may be developing within. We are speaking now of the physical aspect of man, of his body and its limbs and organs. When any of these are in pain, man knows that some destructive process is at work, and he hastens to seek help for the restoration of the natural health in that organ. Without the warning of pain, illness within might develop without his knowledge, to a stage that would cut him off from this world prematurely. Without the warning of pain, man might overload his digestive apparatus with unwholesome foods, and would be unaware of the burden he was placing upon it, until it broke down completely, refusing to continue its share of work for the body. Without the warning of pain, the lungs, the kidneys, the liver, all might unconsciously be abused to a point where their wonder-

*Pain and joy are the guides of human conduct, and pain, in particular, is the teacher of ethics and morality. One cannot commit a wrong against another, without inflicting injury upon himself, just as he cannot do another a kindness without at the same time benefitting himself. One cannot commit immoral acts without running the hazard of proportionate suffering. Mankind is aspiring to righteousness because it is realizing the painful price of unrighteousness; races will begin to learn the lesson of tolerance when they have suffered sufficiently from the bitterness of intolerance; nations will seek to perpetuate peace, when they have drunk sufficiently from the poisonous cup of war. Mankind is being led to a higher life through the experience of both pain and joy.

ful mechanism were irreparably ruined. But pain blazons a red signal at the very outset of the malady, and the irresistible urge for the alleviation of pain, compels us to seek the necessary measures for healing, and thus check the malady in its growth, bringing the organ back to its natural healthy state. It is clear now that whatever the Merciful does is for the best; and that pain is not a curse, but a blessing.

8. The urge to alleviate pain is irresistible, for pain is the least endurable of all human sensations. But how is pain to be alleviated? It is obvious that the moment one feels the warning of pain, he should at once set out to discover the source of danger, and particularly the cause responsible for his condition. The cause will usually be found to lie in the violation of one or many of the divine laws in man. There may have been intemperance in eating, a burdening of the digestive system with more than the Divine Mind has placed within its power to digest. There may have been pernicious habits developed, in disconsonance with the divine law in man. Above all, there may have been excessive worry, which is particularly devouring of the minds and bodies of the men of our generation. Such violations of the divine laws of living must be corrected before one can hope for a permanent surcease from the ailment which has brought the pain. Such a task may, in many instances, prove of extreme difficulty. One may be called upon to change the habits of many years, habits which have become a very part of one's nature; one may be called upon even to change habits which are indigenous to his nature; one

may need completely to remake himself. It can be done, though the task, in some cases, be stupendous. There should, in fact, be no hesitancy in undertaking it, for persistence in a hurtful manner of living will only augment the torment and the suffering it has already caused. It is a privilege that man has here—the power to reshape and remould himself, to transcend evil and preserve his being in the pure and wholesome state in which God created him to be.

9. Habits of long duration are not easily expelled; and they are most tenacious, as a rule, when they are most deleterious. To rid oneself of noxious habits, one must muster all his powers of will and judgment and self-confidence and array them for battle against his inner foes. Above all, one must invoke Divine aid here, as he would in any illness; for the clinging to injurious habits is a sickness of character or of judgment. And its eradication must be sought in the same way and with the same earnestness as that of a more tangible sickness.

10. The elimination of one's erroneous ways of living will prevent ailment and pain, but where this has not yet been accomplished, and pain is felt, particularly of an acute nature, instant relief is necessary. This may be obtained by invoking immediately the aid of the Divine Mind. If properly done, all pain and suffering will be relieved. A prayer for the alleviation of pain differs somewhat from one for the healing of disease. In the prayer for the restoration of health one must visualize divine health descending in a stream, saturating with its substance the ailing part of the body; while in the

prayer for the removal of pain, one must visualize a cleansing current flowing from above, passing through the painful part of the body, and *washing away its pain*.

11. Such a prayer, like all other prayers for help, must be offered with the mind and body in a state of repose and relaxation. The individual must relax completely, close his eyes and with his *imagination* offer his prayer for relief. That is to say, he should declare his wish to the Divine Mind in visualized terms; he should see with his mental eye the sweeping current, flowing from on high, penetrating his aching limb or organ and removing the pain, as explained above. The process of prayer here should continue for about ten minutes, and the pain will vanish. The prayer will have been answered.

12. If the agonized state prevents the mind from concentrating in visualized prayer, the individual may then repeat this affirmation: "The Divine Mind is removing the pain from my . . . (naming here whatever organ or limb is in suffering), He is restoring it to perfect health." The affirmative prayer, like the visualized, must be offered in a state of relaxation and repose, with the eyes closed. The affirmation should be repeated very slowly, with the mind, for a period of about fifteen minutes. The prayer will be answered.

13. When one, other than the sufferer, offers a prayer for the relief of the sufferer from pain, he should conduct himself in the very same manner as he does when he offers a prayer for the restoration of health. He first prepares himself and the sufferer for prayer, and then visualizes the sweeping current passing through the aching

part of the body, carrying away all pain. He repeats this visualized prayer several times, for about fifteen minutes, and the pain is alleviated. The prayer is answered.

14. When the sufferer is absent, a prayer for his relief may be offered in the same way as a prayer for the restoration to health of someone absent. The supplicant visualizes the ailing seated before him in a relaxed state, and sees then with his mental vision a sweeping current flowing from above, wiping out all pain from the afflicted part of the body. Prayer for the absent as well as for the present never fails to invoke a response from the Divine Mind, when it is whole-heartedly and earnestly offered.

15. In all the visualized prayers for the relief of pain, it must be borne in mind that the stream of health must be seen as not merely penetrating the aching limb or organ, but also as *washing away* the pain.

16. When the pain is mollified, the individual should not content himself with the relief he has obtained, but should, as we have urged before, proceed to change his mode of living, in order that the suffering may not recur and that the ailment which brought on the pain may disappear. Let him substitute serenity for excitement, peaceableness for anger, contentment for envy, faith for worry, moderation for excess, and he will know of no pain and no ailment all the rest of his days. It may take courage and effort and struggle to remake oneself, but the holiest war is the war one wages against his hurtful self, and the greatest triumph as well as the greatest benefits, are in the victory over oneself. He who goes

earnestly at the task of reforming his habits and remolding his character cannot fail in his purpose. The Talmud says: "He who comes to be cleansed, is helped." He is helped by the Divine Mind who needs but to be called, to come to his aid.

CHAPTER VI

SLEEP

1. Sleep is a divine gift, given by God to all His children. In sleep, all struggles cease, all hatred becomes numb, all bitterness flees; envy, jealousy, rivalry hide their countenance. In sleep, man surrenders the weapons with which he carries on the battle of life and delivers himself into the mercy of his Creator. In sleep, he gives himself up completely into the care of the Divine Mind. In sleep, the human mind is retired from all activity and drudgery, and during these hours, therefore, man becomes oblivious of his difficulties and perplexities, his worries and anxieties cease, sorrow and disappointment take flight, suffering and despondency are no more. A sleeping beggar is just as happy as a sleeping king. In sleep, all the limbs rest from their day's toil, all the functions recuperate their strength, every fibre of flesh, every cell, becomes recharged with new vitality and vigor.

2. But the Divine Mind never sleeps; it is only the human mind which is submerged in this state of restfulness. During the hours of sleep, the Divine Mind within man continues to direct the functions of the organs and continuously replenishes them with vitality and vigor. The heart continues therefore its rhythmic action during the night as well as during the day; the digestive system

and all the other inner systems continue their work during the hours of sleep as in the waking state. (The very fact that they continue their function during sleep without the direction or intervention of the human mind proves the constant presence of the Divine Mind within man, directing these functions.) In fact, during sleep, man, as well as the rest of creation, gives himself up completely into the care of the Divine Mind.

3. When man's life during the day is normal, his sleep during the night is peaceful. A normal life is pre-eminent-ly a life conducted in harmony with the Divine will. The Divine will expresses itself in serenity. All the creative forces in nature work serenely. There is no excitation, no intensity, no commotion, in nature. Calm and ease mark the motion of every creative force in nature. The creative forces in man must likewise express themselves in calmness and ease. Man is essentially a part of nature; the manner and method of nature must also be man's. The rush and excitation with which man labors today are foreign to his true nature; they are the acquisitions of a hectic civilization, based on rivalry and competition, but they are not a part of his own being. Man was meant to express in his own acts the serenity which is fundamental in nature. He must walk with ease, speak with composure, work with calmness. When he thus conducts himself during the day, his achievement, on the one hand, will bear the stamp of his best creative effort, it will be the product of his clearest thought and greatest power; on the other hand, his nervous system will not be over-stimulated, his energies will not be overdrained, and

he will be able to rest peacefully and reposedly during the night. A day of serene achievement is followed by a night of restful sleep.

4. Man must not only keep his mind serene, but he must also keep his heart free from worry. Worry, more even than excitement, is a disturber of rest and sleep. Worry is often the consequence of unbelief in God's love and benevolence. Or it were better, perhaps, to say that those who have faith in God can not harbor worry in their hearts; those who trust in Him even as a child trusts in his parents, never worry. When man is convinced of the truth that God provides, sustains and protects; that He is the Source of abundance; that He makes provision for all of His children, whether with or without their knowledge; that He called man into existence, not that he might suffer affliction and want, but that he might enjoy every day of his life,—when man realizes this, he will realize also the absurdity of worry and cast it forth from him. When man permits worry to inundate him during the day, he is violating his divine nature, and the punishment is instantaneous. He becomes powerless as well as irritable; his vigor ebbs, his energy goes to waste, and he is unable to rest and sleep during the night. On the other hand, when man's day is filled with trust and faith and hope, it is always followed by a night of ease and rest and sleep.

5. A normal life, one which is prerequisite to nights of peaceful slumber, is marked by serenity, by faith, by absence of worry. A normal life implies also regularity and moderation. A man must form wholesome habits

and then live by them. He must take his food, his pleasure, even his work in moderation. He must avoid excesses of any kind; he must learn to be the master of his desires, never their slave. He must never deposit in his system more food than is required to sustain him; he must never eat merely for the sake of gratifying the sense of taste, for this sense is ravenous, often insatiable, and unless controlled, will cause him to overload his digestive system. If man would have his food build him, rather than destroy him, he must eat moderately, and not only moderately but regularly as well, and at leisure. He must have definite hours in which to eat, and he must make his meal-times ones of comfort and pleasure. The Talmud states that he who lingers at his table will have his life prolonged.

6. Moderation must also be exercised in the seeking of pleasure. Pleasure is essential in a well-rounded life. True pleasure re-creates the body and refreshes the mind; it augments man's joys, it re-invigorates his powers, it elevates and rejuvenates him. But while a moderate measure is good and salubrious, too much of it weakens his resistance, and renders the mind flabby and jaded. There are pleasures which man should avoid entirely, for they are neither entertaining nor recreative, but simply throw him into a whirlwind of excitement, drowning his senses and sensibilities and rendering him, for a brief period, unaware of his existence. Pleasure of this kind, as well as excessive pleasure of any kind, injure the health and interfere with normal sleep. When

the body and mind are not overtaxed during the day, they rest peacefully during the night.

7. Regularity and moderation should also be practiced in sleep itself. One should not spend too great a part of his day in sleep. Too much sleep is even more injurious than too little. It makes man indolent and sluggish, it diminishes his keenness of mind, it dulls his finer sensibilities, nourishes his sensuous desires and interferes with his attainment of the higher and finer things of life. The Talmud speaks of too much sleep as one of the factors which cause premature death.

8. Too little sleep is also unwholesome, for the body is so constituted that it needs hours of complete rest every day, and the human mind likewise needs a period of retirement, in which it may become oblivious of its daily tasks, and at the same time become recharged with fresh vigor and new energy. It would be difficult to determine the definite number of hours one should spend in sleep; some labor more than others during the day and therefore require more rest during the night. Some are weaker than others, and are more easily exhausted from the toil of the day and therefore need more hours for recuperation than those who are vigorously constituted. Again, children need more sleep than mature persons, for sleep is the most favorable state for the constant growth of their bodies and the unfoldment and strengthening of their organs. However, the approximate period of sleep for grown persons may be placed at one-third of the entire day. Many may safely sleep less, but very few should sleep more than these eight hours.

9. It is very essential that one should retire every night at a definite hour. The entire system of the universe in which we find ourselves is based on regularity. The Psalmist says, "the sun knows the hour of its setting." So do the moon and the stars know the hour of their retirement, so do the beasts and birds and all other living beings; so do even the inanimate parts of creation know their hour of retirement. Man is the only creature who, to his own detriment, has been refusing to bind himself to the natural hours of retirement. He has created all sorts of nightly amusements and exciting entertainments to keep himself awake till the late hours, depriving himself of many hours of necessary rest. He thus substitutes the unnatural for the natural, and confusion for divine order. It is indeed necessary that man have his hours of recreation and amusement, but these must never interfere with his hours of rest, for no arbitrary amusement will re-create man more than the natural re-creation of sleep.

10. If one wishes to sleep well, particularly if one has been troubled with sleeplessness, he must retire with an affirmative prayer in his mind. Sleep as well as all the other natural functions are the creations of the Divine Mind. That which emanates from the Divine Mind is always guarded and restored by Him. Restlessness and sleeplessness are prevented, and, when already existing, are eliminated by an affirmative prayer at retirement. An affirmation levels all surging thoughts, banishes all anxious desires, shields against the invasion of terrifying dreams, and makes sleep restful and pleasant.

11. An affirmative prayer for sleep should be offered as the closing thought of the evening. Before affirming one must relax completely, close his eyes and repeat in his mind: "The Divine Mind is giving me rest and sleep; I rest in God." This should be repeated slowly several times, and rest and sleep will infallibly come.

12. Where sleep is habitually or frequently disquieted as a consequence of deep sorrow or overmastering anxiety, or other greatly disturbing circumstance, it is essential first to annihilate the habit of morbid thoughts. Hopeful, cheerful, optimistic influences must be made to gain ascendancy in the mind; the corroding, despondent thoughts will then be forced out. This can be accomplished by observing the methods of prayer outlined in the section on "Healing." In addition one should read the passages from the Scriptures given at the close of this section, and then affirm slowly and in a relaxed state: "I rest in the Divine Mind; God is putting me to sleep."

13. Neither should one ever retire with the fixed thought that he will not be able to sleep or that he will not rest well, or that he will awaken after a few hours of slumber, as may have been the case on previous nights. Not only are such thoughts morbid, but by keeping the mind fixed on them one indicates his mistrust in the goodness and power of God. A prayer for sleep is not answered when it is offered in a mistrustful frame of mind. Neither should one endeavor to force himself to sleep; for that only serves to keep sleep at a greater distance. Sleep must come spontaneously, it is never brought about by a hectic effort of the will. Sleep comes to one who is

passive, taking it as the natural, divine course that he will sleep, but it escapes the one who hunts it too eagerly. To say to oneself, "I dread the night, I know that it will bring me neither sleep nor rest," is like repeating constantly when one is sick, "I know that I will not get well." Such an attitude denies the goodness and the help of God, and also tells the mind and the body not to receive or expect any help, and they usually obey. On the contrary, one should always expect the best, with faith in God's benevolence; he should expect his health to be restored, he should expect his mind to regain its power and optimism, he should expect restful sleep to come to him; such faith will never be unjustified and his expectations will never suffer disappointment.

READINGS FROM THE SCRIPTURES

1. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

2. The Lord is thy keeper; the Lord is thy shade upon thy right hand.

3. The sun shall not smite thee by day, nor the moon by night.

4. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day.

5. The Lord shall keep thee from all evil; He shall keep thy soul.

6. Into Thy hand I commit my spirit; Thou hast redeemed me, O Lord, Thou God of truth.

7. I lay me down and I sleep; I awake, for the Lord sustaineth me.

8. In peace will I lay me down and sleep; for Thou, Lord, makest me dwell in safety.

1. Proverbs 3:24.

2. Psalms 121:5.

3. Psalms 121:6.

4. Psalms 91:5.

5. Psalms 121:7.

6. Psalms 31:6.

7. Psalms 3:6.

8. Psalms 4:9.

CHAPTER VII

IMMORTALITY

1. Man craves for immortality, and this craving of itself is sufficient proof that man participates in eternal life; for there is no desire in man's heart which has not its corresponding goal in reality. Man does not desire things which have no existence, he does not cherish ideals and hopes which cannot be realized. His powers were given to him to reach out for things that are, for things that can be attained. He craves for love, because somewhere there is love for him. He craves for joy, because there is joy in the world for him. He craves for serenity, for peace, for happiness, because these are realities; he would never aspire to them, if they did not exist. No aspiration could be aroused for the acquisition of things that have no reality. The fact, therefore, that man craves for immortality is evidence that immortality awaits him.

2. We learn in Jewish Science that man's existence, as well as the existence of all realities, is an emanation from the Divine Mind. Man is but a spark of the Divine Mind expressing itself in flesh and blood. The real essence of man—his life, his power of thought, feeling, aspiration,—his soul, in short, is Divine in its very nature. When we say it is divine, we do not mean that it is some-

thing given away by God to man, just as a gift is given by man to man, with which the donor loses all connection after he has given it away. Man's life, man's soul, is a ray of the Divine Light. God does not give this ray away, for it could not subsist independently of the Fount of Light from which it emanates. Man's life is but a projection from Divine Life; his heart beats to an infinitely larger flow of life than that which his body can contain, the thought to which his brain reacts is an outflow from Thought infinitely vaster than that within the circumference of his reason. The ray of Light which is in man can never be extinguished; this essence of man can never die, for its fountain is eternal. Man is immortal because the Source of his being, of which he is an integral part, is immortal.

3. We have been accustomed to the thought that we receive life from our parents, that they are our creators. In truth, parents are but the agents of creation. They are God's instruments in the creation of new life. If parents were the creators, they would be able to determine in advance of its birth, the nature and character of the child, just as the creator of anything else—a sculptor, an author, an architect, designs in advance the nature of the object which he intends to create. But the parents do not even know, before its birth, the sex of the child, and, needless to add, they are ignorant of the emotions, thought, and aspirations that will constitute the man when he is mature. Parents, it is clear, are only agents to supply the form, while the vital essence is supplied by the Divine Mind. Just as the parents supply

the form from their own form, so does the Divine Mind supply the vital substance of life from His own substance. That which parents supply is separate from its source and transient, since it comes from that part in them which is ephemeral; the portion supplied by the Divine Mind is an inseparable part of Himself, and is everlasting, because the Divine Mind is eternal.

4. In Jewish Science, we do not believe in resurrection, but we hold implicit faith in immortality. We do not believe that the portion of man that is interred will become recharged with life, in days to come, and move again among men, but we do believe that the vital substance, which is man, continues in a higher realm. Even in our present state of existence, the physical substance of our being occupies but a subordinate position in our consciousness. We are not conscious of our brain, but we are conscious of our thoughts, of our reasoning process, of our memory; we are not conscious of our heart, but we are conscious of our emotions, feelings, hopes. It is the spiritual, not the physical phase of our existence that plays the dominant part in our consciousness. (Likewise, it is the spiritual in us that establishes our valuation among men. History and contemporary life are filled with instances of those who have been acclaimed and loved by the whole of humanity not for any physical endowments but for the greatness of their spirit.) We see, therefore, that the physical is of insignificant value even in our present existence, and that it is the spiritual that constitutes the man. In the life hereafter, where existence is of a higher order, it is surely not to be expected

that the flesh should constitute any part of existence. The Talmud describes the life to come in these terms: "There is neither eating nor drinking nor any sensual pleasures nor strife." But the joys there, are of a spiritual nature, more lasting and more keen. Immortality means the elevation to a higher realm of existence, where man is free from anxiety, from fear, from care, from bitterness, from hatred, from the very load of his physical armor. It is a state where man's harmony with God is more perfect; it is a state wherein the Divine Mind emerges from the background of man's consciousness to the foreground, embracing the whole of his being; and he thereby enjoys eternal bliss.

5. The more we reflect upon death, the more we must realize that when a being is dead it does not mean that its future is over, but only that its past has been removed to make room for a better future. We go through many deaths in our present existence, although we do not call them by this name; first, we live the life of an infant, then of a babe, then of a youth, then of mature age, then of old age, successively. We live through one stage until it dies to make room for a higher state, and this higher state, in turn, dies to make room for a still higher state. Thus our infancy dies in order to make room for babyhood, and our babyhood dies to make room for childhood, and our childhood dies to make room for youth, and youth for maturity, maturity for old age, and old age for eternal life. In each instance, the lower state dies in order to permit the higher to take its place.

6. It is, therefore, folly to fear death. Man has been fearing death, because he has not understood its nature or its purpose. The past has enshrouded death in a veil of mystery and sadness. But we learn, in Jewish Science, that there is no death in the traditional sense. What we call death is but a loftier state of life—a life purer and nobler, a life in which man is transported into a state wherein he is as close and as kin to God as the angels of theologic tradition. It is a life refined of all terrestrial baseness and misery—it is a life of pure happiness. Man must therefore face death with hope and cheer—not with the sense that all is coming to an end, but with the joyous knowledge that he is stepping out from “the entrance hall into the exquisite parlor”; that he is closing his physical eye in order to behold a more glorious light which this physical instrument is too frail to behold; that all his physical senses and powers stop their functions in order to make room for the greater invisible powers in him to assert and express themselves. There is no reason to fear death; God created everything for the good of that which He created. And death is the step to the supreme good.

7. When we realize that death is not a cessation of existence, but an elevation to a higher life, we realize also that we do not need to lament the dead. We have been trained, many of us, to regard sorrow as sacred; we foster it and cherish it and dress it and engrave it in our hearts and brood over it, so that in time we come even to be attached to its gloomy presence, and resent the efforts of our friends to enliven us and make us forget.

It is proper, without doubt, to respect and honor and love the memory of the departed. But it is not right to brood over it. It is not right to steep ourselves in shadows, and shut out all sunshine from our lives. A sorrow that broods continuously, that is engrossed in itself and shuts out all else, is not sorrow, it is self-pity. To plunge into extravagant grief and lamentation, when a dear one is taken from us, is to show a lack of faith in God's kindness; and it means also a failure to comprehend the very nature of life and death. God did not create in order to destroy; whatever God created, he destined for higher development and more intensive life. It does not become a man of faith, therefore, to go through life disconsolate at the departure of a beloved one. The temporary cessation of companionship with the dear one may well be regretted, but this must not be permitted to degenerate into self-pity, and at the same time, it must be remembered that, on the part of the dead, the change is not a loss; it is a change for a higher and better and happier life.

8. By dwelling in our hearts upon this truth, that death is not identified with darkness and destruction and gloom, but is a state which leads to untainted happiness, we remove sadness, sorrow and the fear of death from our hearts. The fear of death has been one of the distressing shadows in man's life; it has silently interfered with his joy, it has greatly hampered his ambitions and aspirations, it has given ground for pessimism and despair. But it is an unwarranted fear; it was created in ignorance and fostered in superstition; it was reared in skep-

ticism and in doubt, to the misery and dolefulness of mankind. It was God's plan to create life, to elevate it, to advance it onward and upward, to shower upon it everlasting happiness and eternal bliss. Man must realize this truth and regard himself as he is—an eternal being.

CHAPTER VIII

JEWISH SCIENCE EMPHASIS

I. GOD IN MAN

1. It is to be clearly observed that in prayer for health and help, Jewish Science accentuates the divinity in man. The appeal for help is not made to a God who dwells apart from His creation, but to the Divine Mind who called all things into being, who dwells in all things, and who from His very essence gives them existence. In Jewish Science, we pray for help to the Divine Mind who dwells in us and supplies us constantly with life and with health. Jewish Science emphasizes the Divine *in man*; it emphasizes that the providence of God is near us. This is etched more clearly to our understanding, when we are brought to realize that God's presence and love extend not only over the immeasurable expanse of the heavens, but also that His great love expends itself on the apparently insignificant creature, man, and expresses itself through him. When we realize the nearness of God to us, we consciously draw nearer to Him.

2. When man seeks to grasp the infinite might and eternal wisdom of God, he may see Him in the universe outside of himself. He may see Him "sitting above the circle of the earth"; he may address God as did the

Psalmist, "Thou, who stretchest out the heavens like a curtain. Who layest the beams of Thine upper chambers in the waters. Who makest the clouds Thy chariots, Who walkest upon the wings of the wind; Who makest winds Thy messengers, the flaming fire Thy ministers." When man wishes to delve into the beginnings of reality, and reach into the causes of existence, he may see God as the Creator, "Who reigned before ought was called into existence." He may think of God as the Universal Power from whom all other powers emanate, as the infinite Fountain of might and energy, in whom all the other forces and streams of energy find their origin and renewed vitality. But when man seeks help for an ailing body or spirit, he must seek for God within himself; he must appeal to the Divine Mind in man. It is the Divine in man that resuscitates and re-invigorates him day after day; it is the Divine in man that brings healing to man when healing is invoked.

2. THE SOURCE OF HEALTH

3. God controls the storehouse of human health, and all healing comes from Him. This is one of the fundamental teachings of Jewish Science. In the Sacred Scriptures, we have it recorded time and again that God sends healing in answer to man's prayer; in Jewish Science we go still further and say that the preservation of health is a religious duty, and that the invocation of the Divine Mind—in other words, prayer—is the channel by which healing may be attained. We believe earnestly, in Jew-

ish Science, that God endowed man with the power to pray so that through it he may find relief from all his difficulties and ailments.

4. The attributes of the Divine Mind are multifarious, they embrace every aspect of perfection. Man, in his aspiration for the highest, can only follow the Infinite and harmonize his own ways with His. When we shall have discovered all of God's attributes, and learned to open the channels of our being, so that they may find expression in our lives, we shall have achieved perfect living. It is manifest that we are progressing toward that goal, and that the exigencies of the times are instrumental in revealing to us in each era new qualities in the Divine Mind which we can reflect in our own lives. In the early days of our unfoldment as a people, the prophets accentuated vehemently the need for social justice and righteousness among men. They did this, not because these are the only vital phases of existence, but because they lived in that early era in which these emphatic teachings were essential for the elevation of the people. We do not think that the moment the ancient Israelites left Egypt, they suddenly became civilized. Even as they stood at Mount Sinai receiving the Law, they were not transformed in one dazzling moment from a nation of slaves into a free people. At Sinai, they were shown the way to civilization; but the greater and slower task had to follow, the task of translating the laws of righteousness into actual life, of transferring them from theory into practice. An arduous task it was for them, living as they did in an age of savagery, surrounded by

barbaric tribes, with no other race before them to imitate or to follow. The prophets then performed their great mission—they helped to recast, often to whip the soul of the race into this new mould, identifying the behests of God with the demands of justice and righteousness. And their service was not only to the Jew, but to the whole world, for the world thereafter found a trodden path in which to walk in the light of God. Their object was to establish a perfect state, and that could be attained through the realization of the Divine attributes of justice and righteousness.

5. These Divine Laws enunciated by the prophets of Israel, have indeed taken deep root in the consciousness of mankind, and man is steadily, though slowly, approaching the consummation of the ideals of the prophets. Mankind today is striving to instill justice and righteousness in the state, in the market place and in the social environment. Actuated by the desire for righteousness, we have demolished thrones, abolished social castes, set our slaves free, and are obliterating largely the line of demarcation between race and color by offering equal opportunity to all for progress and attainment. We have not yet achieved a perfect state, but we are conscious of the goal and are striving for it.

6. While the prophets of old were stimulated by the needs of the time to discover in God the attributes of justice and righteousness, we of today have been brought to realize deeply the life-giving, health-giving attribute of God. Our era, more than any previous age in history, is stricken with worry, depression and nervousness. The

onslaught of the times, the rush, the struggle, the competition, has drained man's vitality, has blocked the reservoir of health within him. Medicine helps in a measure to alleviate physical sickness and suffering, but medicine, even according to its own admission, is incapable of coping with more than a fraction of existing ailments. Medicine is a physical science, and cannot deal with the soul of man. And it is the sick soul, the overburdened mind, the anxious heart, that brings bodily ailments more often than any physical cause. Mankind today is suffering from a sick soul, and it is today, therefore, that we must realize what Jewish Science teaches of God's attributes,—that just as the Divine Mind is the source of justice and righteousness, just as it gives us the urge toward everything that is good and pure and upright, so also is the Divine Mind the fountain of health and well-being, of serenity and happiness, of life and of healing. God Who dwells in the whole universe and within us expresses Himself in health and happiness. And just as we may invoke His help to lead us into the paths of righteousness, so may we also invoke Him to keep us from illness and suffering, and to alleviate and heal our pains when they are upon us. But we must first realize Him with heart and soul as the Giver of life and healing.

7. And how can it be otherwise? Who gives life to man? Is it merely his parents? Parents supply the nucleus for the flesh and blood, for the physical frame and for some of the intellectual traits, but they do not, they cannot, supply life. Life is an invisible stream, emanating

from God, expressing itself in countless forms, and flowing from eternity to eternity.

8. And what of health? Who heals man's wounds? Who restores him to health? Shall we say that the science of medicine achieves this task? The great representatives of this science have themselves never made such a claim. When the practitioner of medicine brings relief, he is then but the agent, and not the healer; for there is but one Healer. Had the physician been the healer, then no wound, no ailment, would have been healed without a physician. But we know, from experience, that wounds have been healed, and health restored without the assistance of medicine. If one were to receive a cut or scratch of the flesh, and after cleaning the wound, bind it in a bandage, he would find after removing the bandage, within a few days, that the wound was healed. Some power has silently woven a new skin, reunited the severed nerves, brought the parted tissues together, and the wound was healed. And that power was not man's. All that man can do with a wound is to keep it clean; but it is not he who does the healing. It is the Divine Mind that has been at work, bringing man healing, as He has brought him life.

9. The truth that God is the source of life and health must be accentuated today more than in any previous generation. Man must be taught that his life is a divine spark, that it comes from God, and is therefore sacred. His body is sacred, his organs, his functions, are sacred, his heart and mind are sacred. And because he is inher-

ently a sacred being, he must guard himself against desecration and corruption. This does not mean that he must practice seclusiveness or even asceticism, for man is born to live with his fellow-men; but as a divine being, he must eschew corruption and deterioration as he avoids peril. He should indeed dwell with his fellow-men, but he must not touch that which contaminates or desecrates. And because health is a gift from God, because it is a divine possession, man must learn to guard it from destructive influences. He must learn to regulate his activities so as not to fall a victim to the rush and pressure of the times; he must learn so to control his emotions that he does not permit his vigor to be sapped by worry, or fear, or envy, the greatest enemies of health; he must learn to draw in the reins of ambition which races him exhaustingly for the sake of power rather than achievement. He must be taught, above all, that, if he finds himself seized by these forces of ruin, he must turn to God alone for help and for healing.

10. In Jewish Science we not only point out the Source of all help, but we also point the road by which man may attain it. We show man that each one is a shrine in which the Divine Mind dwells; each one possesses, therefore, within himself, the Power that replenishes his strength, gives him life, gives him health, heals his wounds and banishes his ailments and sufferings. We teach man how to pray, and we prove to him that if he appeals but earnestly to the Divine within himself, his prayer for help will always be answered.

3. OBSERVANCES

11. The spirit of a people is greatly preserved through its national and religious ceremonies. The more these are observed, the more sacred they grow and the deeper does the unity and the solidarity of the people become. These ceremonies may trace their origin to ancient customs, or they may spring from some unknown and insignificant beginning; but no matter what the inception of the ceremonies be, they become so intertwined with the soul of the people that they form its traditions and influence its history. It is therefore essential that they be maintained and preserved; and he who practices them, finds himself bound closer and closer to the origin from which he springs, which in itself is a source of profound joy.

12. It is particularly essential for the Jewish people to preserve their traditional observances; for our race in exile has no greater basis of solidarity than this. A people that inhabits its own land, that speaks its own tongue, that has its own educational institutions, may, even without the practice of its traditional ceremonies, preserve its unity. It cannot, in fact, be other than a unified whole. But the members of the House of Israel, who make their homes in many lands, speak many tongues, are ruled by many governments, and are imbued with the culture and habits of the many nations among which they sojourn, have chiefly their traditions and ceremonies in common to keep them united and kin. If these be undermined or weakened, the unity of the race will suffer.

13. Again, while ceremonies, as the prophets pointed out, are not divine requisitions, yet they are the poetry of religion and are capable of creating an atmosphere in which the religious emotions are awakened. Ceremonies fail in their function only if man misunderstands their purpose and misuses them—if he identifies them with religion itself. Ceremonies are the by-paths, not the highway, of religion; they are the embellishments, not the substance of religion. Religion is man's realization of the Divine Presence, and his communion with this Presence. Man communes with the Divine Mind in silence only; but ceremonies often have the power of consecrating the atmosphere and enabling man to reflect more earnestly upon God. If man, however, should find his sole religious satisfaction in the practice of traditional ceremonies, worshipping only the vestures and losing sight of the essence of faith, ceremonies then would fail of their purpose and become even detrimental to religion.

14. How stringently religious ceremonies should be observed has been the subject of dispute among leaders and teachers of many generations. The Talmudic sages made the ceremonial law as strong and binding as the moral law. "Ceremonial laws must be obeyed as divine ordinances with unhesitating and unreflective obedience," they say. "Be as careful in the observance of the smallest commandment as in that of the greatest," is another firm injunction. The reformers in religion, on the other hand, have constantly insisted upon changes in the ceremonial law, seeking to strip religion of customs which have become obsolete and which do not harmonize with

the spirit of the times. Jewish Science maintains that traditional ceremonies are essentially of racial or national significance, and therefore cannot be as impellent as the moral law, which is a divine behest. On the other hand, while they are indeed mutable, they should not be cast aside lightly, but changed only where the will of the majority of the race requests it. Then the very change is the fulfillment of the national desire. We say to the individual in Jewish Science, follow the traditional practices of our religion to the best of your ability, in order to create a sacred atmosphere in your hours of worship and communion with God, and in order to draw closer to your people with whom you are indelibly bound. But do not identify observance with religion itself, for religion itself is the realization of your closeness to God.

4. FUNDAMENTALS

15. Judaism is fundamentally a religion of deeds, not of creeds. It is for this very reason that there are no articles of faith in Judaism. Belief cannot be imposed, it must grow spontaneously with the acquisition of knowledge and experience. We have no commandment in Judaism which says: "Thou shalt believe." The sacred Scriptures contain commandments and instructions only of what man should do, and what man should eschew, not what man should believe. The belief in God is given in the Bible not as a creed, but as an impelling conclusion based on experience and observation. "Know ye not?

Hear ye not? Hath it not been told you from the beginning? Have ye not understood the foundations of the earth? It is He that sitteth above the circle of the earth . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." The belief in God's presence, the realization of His existence is arrived at through the observation of creation itself. It is arrived at also through the experiences of the race, particularly the emancipation from Egypt and the revelation at Mt. Sinai. Such experiences are proof of the existence of a supreme benevolent Power. "Unto thee it was shown, that thou mightest know, that the Lord, He is God; there is none else beside Him. Out of heaven He made thee to hear His voice, that He might instruct thee. And because He loved thy fathers and chose their seed after them, and brought thee out with His presence, with His great power, out of Egypt." But no belief was given as an imperative dogma, without appealing first to the human reason and understanding.

16. In like spirit, have we in Jewish Science formulated ten fundamentals. These are not speculative creeds which every adherent of Jewish Science must accept, but are beliefs which Jewish Scientists attain through conviction and experience. They are not imposed, but are the outgrowth of a search for spiritual truth. The following is the declaration of the ideals by which we guide our lives day by day:

1. The Jewish faith is the only faith we acknowledge. Jewish Science is the application of the Jewish Faith to the practices of life.

2. We believe wholeheartedly in the efficacy of prayer. We believe that no prayer, when properly offered, goes unanswered.

3. We shall endeavor every day of our lives to keep serene; to check all tendencies to violence and anger; to keep calm even in the face of unpleasant and discouraging circumstances.

4. We shall strive to be cheerful every day of our lives. The Talmud says that the Divine Presence departs from one who is in gloom. It is God's design that man should find joy and cheer in his existence on this earth.

5. We shall seek to cultivate an attitude of love and good-will towards everyone. We shall make no room in our heart for hatred or bitterness. The world was created on a plan of divine love, and to admit thoughts of hatred or malice is to violate the plan of God.

6. We shall cultivate a disposition to contentment, envying no one, and praising God for the good he has already bestowed upon us. Contentment is the greatest friend of happiness; envy, its greatest enemy.

7. We shall make conscious effort to banish worry and fear from our lives. We regard these two as the greatest enemies of mankind and give them no place in our consciousness.

8. We shall trust in God's goodness in every circumstance of our life.

9. We believe that death is an elevation to eternal life, and not a cessation of existence.

10. We believe that God is the Source of Health and the Restorer of Health.

17. In these fundamentals, we, in Jewish Science, profess our wholehearted belief in the efficacy of prayer; we acknowledge the duty of keeping serene and cheerful, of cherishing good-will and contentment, of banishing worry and fear; we declare our trust in God's goodness and love; we profess our assurance of immortality because we have faith in God's loving-kindness and the everlastingness of His creations.

CHAPTER IX

TRAINING THE CHILD IN FAITH

1. Man is possessed of a profound craving for God and an urgent desire to invoke His help. It is for this reason that we find a yearning after God even in the very early stages of human history. The conception of the Divine Presence, and the methods of invoking Divine help, did not, however, transcend the primitive mind's comprehension of the environment in which it found itself. As man grew, so did his understanding of God. Countless generations served as stepping-stones between heathenism and paganism, and as many more between paganism and monotheism. Between the worship of God through the immolation of the first-born and the substitution therefor of animal sacrifice, centuries passed; and many more centuries of human unfoldment have elapsed between the sacrifice of animals and this new religious era of silent prayer.

2. Just as the comprehension of God has grown through centuries in the mind of the race, so does it also grow in the life of the individual. The God of youth differs from the God of childhood and the God of maturity transcends the God of youth. As man advances, his mind gains in clearness, in seriousness, and, therefore, in truth.

3. The craving for God in childhood is exceedingly potent, and when this desire is vigilantly and properly

guided and unfolded, it proves a source of supreme blessing to man, through all the days of his life. The soil in which religious teachings may first be planted is exceedingly fertile; the imagination of childhood is both rich and ravenous, and if the seed sown at that period is sound and wholesome, it will indeed mature and bear nourishing fruit. It is essential, however, that no religious conception be instilled in the child which at a maturer age, he will regard as purely fabulous or preposterous. He should be shown at once the finest of our religious treasures, he should be taught the highest of our religious truths. And we should have no fear that these may be incomprehensible to his unripe understanding. It is far better that the child should strain his imaginative powers in the comprehension of religious truths that may be above him, than that he should revel in fantastic myths which will soon be below him. It is true that the child's fancy may of itself create a God invested with attributes after its own likeness; but that which the child's imagination itself creates is not sustained by the influence of authority, and therefore vanishes with the growth of his mental capacity, making room at the same time, for a clearer understanding of the God-reality. To give a child legends and folk-lore of miracles and supernatural manifestations, and tell him that that is religion; to give him an anthropomorphic image and tell him that that is God, is to pave the way for his embracing atheism in later life. For such early teaching he will soon outgrow in his contact with life and with rational, scientific education; and

in his reaction, he may pass the rest of his life without religious faith.

4. It is for this reason that Jewish Science is deviating from the traditional methods of religious training. The religious instruction which the Jewish child has hitherto been receiving has consisted mainly of the Biblical narratives. The teacher of religion, believing the child incapable of comprehending the salient truths of faith, has fed instead the young imagination with the miraculous stories of the Bible. They do, indeed, gratify the child's imagination and evoke a glowing response; but as the child grows to the stage where the imagination recedes and reason takes its place, he rebels against teachings that are not acceptable to his rational mind. What is more, as the child advances into youth and becomes initiated in the knowledge of the world as the mind of today perceives it, he immediately becomes aware of the immense contradictions existing between the conceptions instilled in him in his childhood and those he receives in his youth. In childhood, he learned that God created the world in six days, in the higher schools he learns that all existence is the result of an endless evolutionary process stretching over millions of years. His innocent mind becomes perplexed at this taste of the fruit of the tree of knowledge. With bitter struggle, but with open eyes, he goes in quest of truth. Seizing upon the improbability of a world created in six days, of man breathed out of the dust, of woman cut out of a rib, and of other uncommon occurrences, his mind works onward from that point to the conviction that the cosmos transmitted to him in his

childhood and accepted by him unquestioningly, is at variance with scientific law. Soon the reality of the very deity, the creator of the miracle-built world of his childhood, is brought into question. And in his groping search for truth, the youth often arrives at a denial of God.

6. In Jewish Science, the knowledge of God and the knowledge of the world go closely together. To our understanding the Divine Mind not only transcends, but also saturates the universe with His Presence. We see Him not as a worker of miracles that interfere with the process of nature, but as one whose miraculous achievement *is* the process and law of nature. We accentuate the truth that the Divine Mind is behind and within existence, that He is the Cause of cause and effect, that He is the Source of Life and light and of all that exists. We believe that the method of His creation is well reflected in the creation of the individual, that is, the method of gradual unfoldment and growth, from the simple to the complex, from the dependent to the self-directing state of being. This realization of the Divine Presence does not in any way conflict with the knowledge of this world which the human mind has acquired. It supplements, in fact, and clarifies human knowledge, giving it a firmer background and a solid foundation.

7. We, therefore, in Jewish Science, do not begin the religious training of the child with the miraculous narratives of the Bible. We realize that these contain poetic and symbolic truths and are best understood when studied at a mature age. We begin by teaching the child, also through the medium of stories, of the existence of God,

as we, of today, comprehend His Presence. We lay a religious groundwork in his consciousness for the knowledge which he will acquire later in the higher institutions of learning. We inculcate in the child the immanence of the Divine Mind, so that when he studies at a later period the processes of nature, he will see them as the methods which the Divine Mind employs for the development of the universe.

8. Then, still through the medium of narratives, we acquaint the child with the attributes of the Divine Mind. The child learns of God's goodness, of His love, of His righteousness, as well as of His creativeness. Such truths take deep root in his tender consciousness, so that he deeply realizes that all around him are the expressions, the creations of God. He begins to see himself as truly a child of God—a child of the all-loving Father, Who gave him life, Who supplies him with strength, Who gives him wisdom and understanding, Who takes care of him and guards and sustains him. The child then grows in faith and in truth; he grows into manhood without fear and without worry. He acquires in fact at his most impressionable age that wholesome, optimistic, devout attitude that makes worry and fear impossible.

9. The child, in Jewish Science, is taught that the attributes of God are also imbedded in *his* being. He is made to realize the truth that the more he consciously practices goodness and uprightness, that the more he expresses love and tenderness, that the more he seeks to achieve and create, that the more he does all this, the more does he consciously open the channels by which the

divine powers within him find expression. And we show him that it is for this very reason that he experiences profound joy and inner encouragement whenever he performs an act of kindness and uprightness, whenever he accomplishes a difficult task, or creates something beautiful or useful; the divine within adds vigor and strength to the deed. He learns that whenever he gives expression to the noble part of his nature, there is created a perfect harmony between the divine qualities within and the human acts without, and this harmony fills the heart with joy. The violation, on the other hand, of the divine within will always prove, he learns, a source of misery and wretchedness. It creates a division between the divine within and the human without, and this disharmony it is that causes unhappiness. This truth, as all the others that we teach him, is inculcated in the child in his own terms, according to his understanding and through narratives in which he greatly delights; and he grows up with a true conception of the source of happiness and the origin of unhappiness.

10. In Jewish Science, we also teach the child *how* to pray. We are endeavoring to avoid the errors of past generations who taught their children how to recite prayers, but not how to pray. In Jewish Science, the child is taught how to invoke the help of the Divine Mind, so that if he finds himself in difficulty or perplexity or sorrow, his tender child-heart will not be thrown into panic or despair. He knows where to turn for help, and how to approach the never-failing Source of Help. His earnest prayer, he finds, properly offered, never fails to

invoke the response he desires. We are witnesses to the fact that children trained in the Jewish Science teachings have learned completely to overcome fear, the great bane of childhood. They are entrenched in the realization of God's ever-protecting Presence. "God is in me and with me all the time; therefore I have no fear." This affirmation drives fear from their consciousness; it is a prayer for courage and confidence, and it never fails of its purpose. The children in Jewish Science are taught how to live happily and in accordance with the laws of life; how to follow the good and the wholesome and how to avoid the deteriorating and the injurious, and how to invoke the aid of the Divine Mind, when confronted by anxiety or difficulty.

11. The entire disposition of the child is thus religiously moulded. The child becomes deeply imbued with the thought of God. He sees God as the Creator of all, the Sustainer of all, the Father of all mankind. It is clear to him that God works through loving kindness and mercy, that He loves and therefore guards all those whom He called into existence, and that man therefore has nothing to fear, and no cause for worry. He is also taught that God is the Source of Holiness, and that whatever He created bears the stamp of sanctity; the child learns that he himself, being one of God's creatures, is inherently a sacred being; his limbs and his organs are sacred, his thoughts and his feelings are sacred, all his functions are sacred, and the responsibility is laid upon him to keep these undefiled and pure. No function of his body, no thought of his mind must be abused or desecrated, for

he is created in the image of the Holy One. "Be ye holy," he is taught, "for I, the Lord thy God, am holy."

12. "Thou shalt teach them diligently unto thy children," the Scriptures enjoin. What is this great truth that we are commanded to teach the children? It is that "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." The greatest lesson that we can teach the child is to love God. From this love, all ethics, all systems of conduct, all theories of upright living, must take their source.

13. The child who is taught to love God, also attains to love of his fellow-man. For he is taught at the same time that God, or the Divine Mind, makes His abode in every being of His creation, and that He dwells in man as in the rest of creation, and that His presence in man constitutes the noblest aspect of man. It is therefore impossible to love God and hate man, for these are inseparable.

14. By teaching the child to love God, we lay the deepest foundation of virtue in the consciousness of the child. For he will set his will in the direction of the will of Him whom he loves, he will seek constantly to strengthen the harmony between himself and Him to whom he is devoted.

15. To restate, briefly, our methods of training the child in faith: we hold up creation, the world and its natural forces, as the undeniable testimonies of the Divine Presence; we teach God's method of creation as a process of gradual unfoldment and development. Of the Bible, we teach none of the miracle narratives, until the child has reached a maturer state, in which he may find in them a symbolic and spiritual meaning, rather than a

literal truth.¹ We do this so that he may not, in his mind, identify legend with religion, and that his conception of God may be truer, larger, than that of a miracle-worker who displays his power by oversetting the laws and processes of nature. We do this, so that his religious ideas may not later be destroyed in his contact with the facts of life, of science and of rational thinking. We teach the child the wonders of God, not in folk-lore or miracle, but in the ever-visible wonders of life itself. We implant in the child a realization of the goodness of God and His nearness to him, so that whenever he finds himself facing the difficulties of life, he knows that he may turn to Him for help. Above all, we teach the child how to pray, how to offer a prayer with his mind and heart, how to reach the Divine Mind with the supplication of his innermost being.

16. The child, who, in this way, has been trained in faith, grows up without fear, without anxiety, without perplexity. He gives expression to the highest and finest in him, suppressing everything low and unkindly as unfit of the divinity that is part of himself. He learns to face life with courage and with hope, and with the assurance that God is with him "whithersoever he goeth."

¹ This does not exclude the teaching of the rest of the Bible. We early teach the child portions of the Psalms, which breathe faith in divine goodness, and those parts which contain ethical and moral injunctions.

PART II

HOW TO LIVE

CHAPTER X

LOVE

1. The world was created on the principle of love. Love is one of the attributes of the Divine Mind, and the whole universe is but an expression of this attribute. God created the world and its numerous beings in order to have more and more objects upon which to lavish His infinite love. Love, whether divine or human, must have an outlet for its expression.

2. If we look understandingly upon this world, we shall discover the touch of divine love upon everything that exists. In His love, God has created abundance for all His creatures. He has called into existence unlimited resources of sustenance, and He endowed each living being with the power to reach out and obtain its meed of that abundance.¹ In his love, He supplies healing to the ailing, strength to the weak, cheer to the depressed, and hope to the despondent. He has given man the capacity for happiness, and has endowed him with the power of love, akin to His own, in order to enhance his happiness. If man would give expression to this divine gift in a full measure, as God intended him to, both his

¹The fact that poverty exists, is not due to a faltering of God's love, or partiality in its bestowal, but to men's faulty distribution of the wealth that God has created for mankind.

own happiness and the happiness of the entire human race would be promoted.

3. Love is not a virtue that man must struggle for in order to acquire. It is inherent in man; it resides in the depths of the human heart, it is knitted into his being. The powers and attributes manifested by God are potentially resident in man, created in His image. Love, therefore, is intertwined with the very roots of man's being. There is none so mean or so base, that he has not within him a spark of divine love, which occasion does kindle.

4. Love, however, like all other inherent powers, must be consciously cultivated and expressed; efforts must be made to call it into action; otherwise, it will remain in a potential state, finding only rare or inadequate expression. Nothing is more essential to the happiness of the human race and of the individual than the unfoldment of love. Nothing will bind heart to heart more closely than an act of kindness, which is the language of love; nothing will knit soul to soul more firmly than a word of tenderness, nothing will bring more cheer than a glance of sympathy and love. Love is a divine substance that has the power to cement the varied elements of humanity. Love stimulates love. We may admire the beautiful, but we love the loving. We may forget the impression of a great mind upon us, but we can never forget the impression of a great heart. The great of mind may teach us to think better, but the great of heart make us to feel happier.

5. There are three ways in which man may expend his love. He may lavish it upon his family; he may, in addi-

tion, spend it upon his friends; and, he may love the whole of mankind. The greatest number among men love the immediate members of their families. They lavish of themselves upon them, and not infrequently deny themselves necessities in order to supply their wants. Man cherishes a natural love for his kin. There are strong ties that bind him to them. He is inseparably united to them; and the union is inherent, it cannot be severed. Parents and children need not have the same interests in life in order to feel united; their lives are invisibly cemented, their feelings are knit together, they are held together by the bonds of nature; and love and devotion spring from this union.

6. The real joy of rearing a family comes from the fact that a family provides a channel for the accumulated stores of love. God has given man the treasures of love, which should be expressed. It is therefore highly desirable that man should seek to build a family and thereby create an outlet for his love and his sympathies. This is the most natural state and also the most happy one; for whatever endowment God has given to man is intended for the promotion of his happiness. The expression of love is an essential to happiness. Celibacy should therefore be discouraged, for, whatever conveniences it may temporarily afford, it must, in the end, bring great unhappiness. He who chooses to spend his life alone must pay the penalty of a reduced and shrunken personality; for when the emotions are not given natural expression, they dry up, and instead of expanding and augmenting, they narrow down to the confines of a self-cen-

tered heart. In the Sacred Scriptures, we read that God said: "It is not good for man to be alone." The implication is clear. Man's emotions, his instincts, his thoughts, his proclivities, are such, his entire personality, in fact, is so constituted that he must live a group life; and he who refuses to build a group around himself, but prefers to be alone, is seeking thereby to change his own nature—a task in which he must meet with failure, for that which the Divine Mind creates, the human mind cannot alter.

7. Thus, the love for the family, in its simplest terms, is the channel through which man's most sacred emotions find expression. But man's sympathies grow broader and deeper, and often extend beyond the border line of the family circle. Love, then, reaches out to one's friends. It is as natural to love one's friends as it is to love one's kin. While the love for kin, however, is inborn and inherent, friendship is developed. Love among friends grows through the expression of mutual sympathies, mutual courtesies, mutual tenderness. Friendship is usually cultivated among those who are of an approximate age, who cherish the same ideals, who respond to the same emotions, who strive for the attainment of the same common good, who carry the same hopes, who have the same outlook upon life. Love among friends grows unconsciously; it cannot be forced; there are invisible attractions, intangible fibres that weave two hearts together. In friendship there is a spiritual affinity which needs no ties of consanguinity to make the bond firm. True friendship brings out the highest and best that is in one,

it is stimulating and elevating, it makes life more complete, more harmonious and more cheerful. If you have a true friend, you have one who is ready to make sacrifices for you, who would do for you what he would do for himself, despite the effort and time and drudgery involved; you have one before whom you may speak the truth, the whole truth, without restraint and without hesitation, and without fear of losing your prestige and your favor, without fear of rebuke or humiliation; you have one whose mere presence lifts you to a higher, more joyous realm. And if you are a true friend, you will be to him the same beneficent influence that he is to you. Although the love in friendship differs in its kind from the love one feels for his family, yet it has the same effect of broadening and deepening the heart, of augmenting and multiplying human sympathies. The more friends one gains, the greater does he grow inwardly; and the more one loves, the more is he loved.

8. The love of family and the love of friends are vital and fundamental, but even they, are, to a certain extent, circumscribed and limited in their scope. The duty of the human heart is to expand itself to much larger dimensions, and to embrace within the circumference of its affection numerous more objects of love. The highest and noblest manner in which love may find expression is one in which it flows indiscriminately—that is, when one loves mankind. There are not many in a generation who attain this height of humanity, yet this is the only road to perfect harmony and happiness. Man was born to love mankind, for love wells from the Divine Mind, and

the Divine Mind knows no discrimination, and has no favorites. What is true of the Divine Mind is also true of the attributes He expresses through man. Man's original nature, therefore, is to love everyone; it is only in the complexities of adjustment that human sympathies have shrunk and man's naturally noble feelings have suffered curtailment. The human mind having thus, to a certain degree, obstructed the outlet of love, it has thereby developed its negative—hatred.

9. Love is the attractive force, hatred is the repelling force; love is the power that makes for harmony, while hatred makes only for separation and division. Love, therefore, brings happiness; hatred, misery. Hatred ruins not the object of hatred, but the one who hates. Love heals and soothes, hatred brings constant agony. Love generates new strength and new health with the birth of every kind and tender feeling; every sympathetic current that flows out from the heart brings in return a stream of happiness and vitality. Hatred, on the other hand, gnaws at the very roots of the heart, it undermines health, it saps vitality, it causes sickness, and keeps the individual in a state of bitterness and irritability. When one hates, everything becomes transmuted into the colors of hate, just as when one loves, everything that exists is translated into terms of love.

10. Love, particularly love of mankind, is an all-embracing and transcendent expression of man's divinity. Love is greater than tolerance, for love breeds tolerance; love is greater than benevolence, for benevolence is one of the many channels through which love pours itself

forth; love is more than tenderness, for tenderness is but the language of love; love is more than forgiveness, for he who loves forgives. Love gives rise to all these noble qualities, inherent in man's highest self, and yet is more even than the aggregate of all of these. Love gives thought and time and effort to the welfare of others without the expectation of compensation in return. Love seeks to help, and not to derive benefit; to serve, and not to dominate. Love seeks equality; it seeks to demolish the barriers among races, to destroy the partitions among classes. Love knows no creed, no color, no caste or station or position. It embraces all mankind with the same sympathy and affection.

11. It is only through love that the salvation of mankind will be attained. It is only when men will learn to give full expression to the divine power of love within them, that bloodshed will cease and war will be no more. All arbitrary devices for preventing war must be ineffectual, for the things that divide men are too strong to be obliterated by rules and restrictions imposed upon men from without. Any project for the maintenance of permanent and universal peace, though they be the result of good judgment and lofty intention, must fail of effect if they attempt to impose peace from without. Peace must emanate from within; it must find its birth in the heart of the race, it must *grow* in the consciousness of a people, it must be the fruit of love. Universal peace will come about through universal love. If we love men, we shall have no cause to fear them; if we love them, we shall not envy their wealth nor covet their glory nor

become suspicious of their power; we shall realize that each nation, no matter what its measure of civilization, or strength, is a channel through which Divine Love expresses itself. To destroy another race, to batter another nation, is tantamount to the ruin, in a certain degree, of one's self; for it means the stoppage of a channel through which our love may be expressed. The more we love, the more does our love well; the more we give of our feelings to others, the more our feelings become enriched; the more human beings we embrace within the circle of our affections, the greater, the happier, we grow.

12. Traditional Judaism has counted six hundred and thirteen commandments which it is incumbent upon a member of the house of Israel to observe. All these, however, may be summed up in the two injunctions: 1. Love the Lord, thy God. 2. Love thy neighbor. And these two may again be reduced to one: "Love the Lord, thy God." The Divine Mind fills the universe, He saturates all reality; He is the soul, the essence, of all that exists. Love, then, everything, and you are loving God. Love thy neighbor, and you love God; love all beings, and you love God. When man attains the height of love for every one, he attains the height of perfection, and becomes godlike.

CHAPTER XI

FAITH

1. The essence of religion is faith. Faith is the wholehearted realization of the Divine Presence accompanied by the conviction of His profound goodness. The man of faith trusts himself to the care of the Divine Mind; he knows that he is not alone in this world, but that the Universal Creative Power that called him into existence, is constantly watching over him and ever shielding him. The man of faith is never overcome by worry or fear, for he relies upon the Divine Mind in moments of difficulty and exigency; and he finds his trust well rewarded. In the hour of need, he thinks in his heart with the Psalmist: "The Lord is my Shepherd, I shall not want." When drawn into a hostile atmosphere, he affirms: "The Lord is my light and my salvation, whom shall I fear?" He dreads no event, he fears no man: "In God do I trust, I will not be afraid; what can man do unto me?" He turns to the Divine Mind in every hour and circumstance of his life, and the Divine Mind never fails him.

2. It is from the Psalmist that we receive our inspiration in faith. "Blessed is the man that trusteth in the Lord," he says, and proves it in his every experience. The Psalmist, as we learn from his outpourings, is steeped in suffering. Enemies from without and from within en-

compass him round about. He is pursued by his nearest and best-beloved. His tribulations cut deeply into his sensitive soul. Yet in the midst of mental agony and depression, he takes hold of himself: "Why art thou downcast, O my soul!" Behold, God is thy Tower of Strength, by day and by night. God is the source of thy life, the fountain of thy strength. "Why art thou cast down, O my soul!" God is thy light, thy trust, thy help, thy salvation, why then shouldst thou fear? Thus his gloom is dispelled; clouds take flight, shadows recede, the glow of cheer shines through him. His prayers are answered. The psalm always ends with the metamorphosis of sorrow into joy or peace. "Thou didst turn me from my mourning into dancing; thou didst loose my sackcloth, and gird me with gladness."

3. Faith in God is not necessarily arrived at through the process of human reasoning; faith is greater than reason. Faith is the infinite in man reaching out to join its Source. The faculty of reason is best equipped to act upon material reality; it is best qualified to interpret the visible and the tangible aspects of existence. Faith, on the other hand, attains invisible heights of reality, it penetrates into the innermost depths of truth; it communes with the Divine Mind. Reason needs the senses of perception for the observation of phenomena; it needs these instruments to analyze and synthesize, to delve into the nature and behavior of every substance and every being. Faith seeks out the ultimate forces of existence, which transcend the finite grasp of the human faculties. Again, reason attains knowledge greatly through the re-

searches and experiences of the past; the human mind first absorbs the discoveries and achievements of the minds of past generations, and then adds its own contribution to the universal treasures of wisdom and knowledge. Without the stores of wisdom which the past has transmitted, the human mind today would be, it is clear, at a far lower level of development. Faith, on the other hand, does not depend upon the experiences of the past. Faith is based on revelation, but a revelation that takes place every day. Everything that is or breathes, every ray of light, every flower, every tree, every rock and stream, is a revelation of the Divine Presence in the world. The Divine Mind spoke not only to our ancestors; He is speaking also to us; it is for us only to understand the symbols of His speech.

4. Faith differs also from belief; faith goes deeper and is more comprehensive than belief. Belief stands midway between reason and faith; it is prompted by reason, and lifted on the shoulders of logic to a plane too high for the reach of reason. But it is less than faith; it is not always exercised in a positive direction. Belief alone does not impel one to devotion; nor does one who believes, hope for any aid from the object of his belief. The man of philosophy may believe in God as a philosophic necessity, as a remote First Cause, but he will not necessarily have faith in Him as a living Presence, as the Source of goodness and love, and as the Sustainer of all. The man of faith knows God as a living reality; he *feels* His presence and turns to Him for aid, knowing that He will never fail him. Belief alone does not influence

one's actions, but faith colors one's whole attitude and relations in life.

5. Upon man's faith in God depends his faith in himself. When he realizes that the All-powerful, All-creative Mind dwells in the depths of his own being, he becomes fearless and courageous. He gives his aspirations free rein, and his abilities full expression. He strives for the highest, seeks to achieve the most useful, though perhaps the most difficult, tasks, and never lets his heart sink in the presence of difficulty and impediment; for he realizes that the Power whose help he invokes and upon whose goodness he relies resides within himself and will not fail him.

6. Faith in God also leads to faith in men. He who cherishes faith in God, realizes that the Divine Mind that dwells in everything He called into existence, dwells also in his fellow-man. He comes to the understanding that in everyone there is a spark of justice and righteousness, that everyone's heart is charged with goodness and tenderness, that everyone is possessed of love and peace, and that when these divine qualities are appealed to, they express themselves and yield their blessings. Through faith in God, man learns to place faith and confidence in his fellow-man, and comes to love him and respect him for the divinity within him.

7. Faith links God to man and man to his brother. It is, moreover, an armor against the possible vicissitudes of life. Fortified with faith, man has no fear of the future, for he knows that God will watch over him tomorrow, as he has today. He fears no illness, for he knows that

the Fountain of health and strength is within him; should weakness or ailment assail him, he appeals immediately to the Source of health, and his prayer never goes unanswered. When he finds sorrow or misfortune approach him, he will not dolefully lament his fate, but call upon the Divine Mind within to yield His tonic stream of joy. Depression and fear and worry cannot exist side by side with faith.

8. The power of faith is not the privilege of the few, it is the gift of all men. It is present in man's nature, even in the very early days of his life. It makes itself known long before reason develops. Man senses the Divine Presence and is able to find God from within, without direction from without. Man, at all stages of his development, has reached out to some Presence, some Power, greater than himself, that would account for the marvels of life about him. And although his expression of faith may have been crude or primitive and centered upon a too-tangible object, it was nevertheless the expression of an inner urge, a dim sensing of the truth. A life of faith, therefore, is a natural life, for through faith man connects himself with the Source of his being.

9. Doubt, the negative of faith, is an abnormal state of mind. It is often the result of an attempt to find the Infinite with the finite power of reason. And when this limited power of man fails in its attempt, doubt and even denial of God's existence results. Doubt, like any other unnatural state of mind, brings unhappiness and wretchedness to him who gives harbor to it. When filled with doubt, man cannot build, he cannot create; he has no

enthusiasm, no vital interest in life. No interests that he may attempt to create for himself can fill up the chasm of his spirit; everything appears vain and insignificant. He sees life from a negative angle, and from that angle it is a dreary prospect, indeed.

10. He who doubts God, doubts also his fellow-men and doubts even himself. He is in a constantly vacillating frame of mind; he is positive of nothing. Unsustained by the assurance of higher help than his own efforts, he hesitates at the threshold of every new enterprise; he fears its outcome; he stands tremblingly before the future; everything is veiled, everything is clouded, everything threatening. Doubt undermines the desire to create, it paralyzes the impulse to achieve.

11. One can free himself from doubt, if he can first see it as a failing. Doubt can be destroyed not by argumentation, but by affirmation; by transporting oneself from the limited confines of reason into the boundless field of prayer. An affirmative prayer for faith, daily offered, will put doubt to flight. Repeat earnestly: "The Divine Mind within me is revealing Himself in my consciousness, inspiring me with faith," and your heart, in time, will overflow with faith. Do not think it inconsistent to affirm faith when your heart is filled with doubt. An affirmation is a prayer for the state in which we desire to be, regardless of the state in which we are. We affirm health, when we are ill; we affirm cheer, when we are depressed; and when we are in doubt, we affirm faith. Pray for faith, and your supplication will be answered; your entire outlook upon life will then be altered, your

very nature will undergo a transformation. Your mind will begin to look upon the positive aspects of reality, it will cease to hesitate, it will see but one right road to a goal. Tasks that appeared heavy and burdensome, will become lightened; circumstances that appeared too complex for solution will become simple; life will become cheerful and meaningful, and the world a pleasant place to live in. Pray for faith, and you will receive the blessings of faith.

CHAPTER XII

JOY

1. When man's heart is filled with joy, he is at his highest state of being. He is then capable of his best achievements. His keenest powers then take over the reins of direction. His discernment and discretion rise above their ordinary level; thoughts multiply and flow in with ease and depth; vision expands, and his finer sensibilities make their way to the fore. The Talmud says that the Shechina does not rest upon a man except when he is joyful; this means that man does not receive inspiration or lofty ideas when his heart is sad or depressed. God does not speak to man in his moments of gloom. For man's natural state is a joyous one; it is only when he begins to block the expression of his natural self with worry and grief and anxiety, that the power of joy within him retreats and ceases to act.

2. We were born to be joyous. Joy is the language which all creation speaks; it is the voice of God vibrating through the world. The Divine Mind is a vast reservoir of joy; and everything that exists, therefore—since everything expresses His Presence—tingles with joy. There is a joy in the rays of the sun, in the sprightly waves, in the blowing wind, and in the swaying trees;

above all, there is joy in the heart of man.¹ The Sacred Scriptures enjoin man to give full expression to this divine joy, for only in this way can he fall into harmony with the rest of nature, only in this way can he attune himself to the Infinite.

3. Man craves for joy, he seeks out occasions for its expression. This of itself is unmistakable testimony that the human mind was created to be joyful. We do not long for that which is foreign to our nature; we crave only for those things which it is our birthright to possess. We crave for joy, because it is man's privilege to be joyful, because he was endowed by the Divine Mind with the spring and power of joy.

4. Human nature, in its divine state, may best be studied by observing its untrammelled manifestation in childhood days. The child places no barriers to the outflow of his natural emotions. And the gift of joy, like all the other gifts which the Divine Mind has universally bestowed, finds its most spontaneous expression in the child. The child, when not interfered with by the adults of his environment, is always joyful. He romps and plays to give an outlet to his joy; he seeks out or invents occasions for joy and mirth. He eschews sadness just as he does danger. His mind abhors gloom, and refuses to asso-

¹ Man often perceives sadness in nature, but this sadness is not inherent in nature; it is present only in the eye of the beholder. Nature often reflects itself in man through the prism of his own mental state. A sorrowful eye perceives sorrow even where only joy exists. And the same scene which at one moment wears a dreary aspect, will, when the beholder is in a joyous mood, sparkle with gayety and animation.

ciate with that which interferes with his joy. Every day to him is another occasion for joy and every hour another quest for mirth. And as joy is the natural state of childhood, so is it the state which man was intended to express. It is only when man begins to violate his own nature, when he begins to fill his mind with the negative thoughts of worry, of fear, or despair, that his power for joy begins to recede, until it ceases, in time, to function altogether. There are those who worry so continuously that they are unable even to summon a smile at need; they have blocked the channel of joy for so many years that it has ceased to make its way to the countenance.

5. But it is necessary to resuscitate that power; for joy is a tonic and a panacea, almost, for all the ills of body or mind. When man is joyous, his health is sustained and preserved. Just as injurious parasites will not venture in an abode flooded with sunshine, so no corroding ailments will invade the body of one whose mind is filled with joy. When the mind is joyous, the entire being is lifted into a higher state; both mind and body are strengthened and invigorated. The vital processes become exhilarated, the organs perform their tasks with greater power and animation; every fibre, every cell becomes charged with an increased current of vitality. Let the heart always beat with joy, let the mind labor with joy, let the hands toil with joy, let every vein, every nerve tingle with joy, and man will create around himself an atmosphere of health through which no disease will be able to penetrate. The best way of insuring health is never to permit divine joy to become overshadowed.

6. As joy is a preventive, so is it also a cure. Where ailments have already found lodgment, they will be destroyed or alleviated if the sufferer can be brought to express the natural joy within him. When the mind is charged with joy, the body is in possession of an antidote against any weakness that may have invaded it. Too often, when a man becomes afflicted with illness, light or serious, his mind takes a downward swoop to the realms of depression. He becomes filled with fear and self-pity. He laments his condition, and dwells, in conversation with others, upon his aches and pains. He exacts sighs and sympathy from those nearest to him, until the whole atmosphere is thoroughly impregnated with gloom and despondency. Such an atmosphere cannot but aggravate illness. Those who brood over their illness, do but nurture it and encourage it to linger, while those who minimize it, smile in spite of it, make light of its dangers, seek occasions for joyous thoughts and joyous talk, these help to drive it out or destroy it from their being.

7. For centuries, men have toiled to discover an elixir of life—something that will free man from all disease and distress and prolong the span of life. It is little wonder that these crusaders of humanity have failed to find this potion in the remote regions of the earth, for the elixir of life lies in man himself—it is his power for joy. Be joyous and your difficulties will diminish in size; be joyous and you ward off illness; be joyous and your fears will lose their hold, and your worries will lose their canker; be joyous, and sorrow will

not crush you and suffering will not approach you; be joyous and the years will roll smoothly and peacefully by, leaving no painful marring gashes; be joyous, and you remain young all the days of your life; be joyous and your days will be many on this earth.

8. By expressing joy, we not only benefit ourselves, but we also benefit others. Our lives are interwoven, one with the other, our moods and dispositions, consciously or unconsciously, influence those of others. There are emanations from our state of mind, and our fellow-beings receive these emanations. We make others gloomy with our gloom, we make them sad with our sorrow, we make them restless with our excitation. And on the other hand, we also transmit to others our enthusiasm and our hope, we also transfer to them our inspiration, we also communicate to them our cheer and our joy. By keeping our hearts cheerful and joyous, we maintain a fountain of helpfulness both for ourselves and for others.

9. It is not only those of wealth that are able to help their fellow-men. Material aid is not the only form of charity. The greatest act of charity is not when one gives merely of his riches, but when one gives of *himself* to his fellow-man. To impart courage and optimism, to inspire others with hope and with cheer, to create an atmosphere of serenity and joy, these are among the highest duties of man to man.

10. Man must also express joy in his relations to God. "Serve the Lord with joy," says the Psalmist, "come before Him with song." The Talmud says, "The prayer which emanates from a joyful heart is like incense before

God." "Ye shall rejoice before the Lord, thy God," the Scriptures reiterate. Man must approach God with trust in His Goodness, with confidence that his supplication will be answered, with joy at the consciousness of His presence. No tears or lamentations need accompany a prayer to the Divine Mind. The prayers, we find in Jewish Science, which emanate from an earnest and cheerful heart, are the ones most readily answered. God is not a human king whose heart must be touched with tears, ere He will respond; He is not a human judge whose softer judgment is to be invoked for mercy; He is not a human master, to whose tenderness appeal must be made with a broken spirit. No, He is our God who has called us into existence; He is our Universal Father, and we are His children. He is our God, which means that He is our Sustainer, our Helper, our Healer, the Supplier of all our needs and wants. He is ever ready to come to our aid; therefore we need not appeal to Him with sighs, in order to bring forth, as it were, His sympathy. Come before Him with joy. When you offer your prayer, express it in joy and in faith. Keep your mind attuned to the future which you wish realized and not to the past; do not enumerate your difficulties of the past, but be prepared to receive the divine munificence you pray for, and your prayer will be answered.

11. The Divine Mind has endowed man with the power for joy, but man must guard it and nurture it. He must permit no shadows to overspread it, nor any obstruction to impede its free flow. He must give full expression to it in every place and in every relation of life, be it in his

personal life, or in his association with others, or when he appeals to the Divine Mind for help.

12. When the capacity for joy has become obstructed, it is possible to reclaim it through prayer. Pray for the return of joy as you pray for the return of health. Every gift that comes from the Divine Mind, is restored by the Divine Mind in answer to prayer. Offer your prayer for joy in visualized terms. Place yourself in a state of ease and repose and visualize divine rays of joy permeating your whole being. Or, relax daily and repeat slowly with your mind the affirmation: "The Divine Mind within me is supplying me with an abundance of joy." Your prayer will be answered.

CHAPTER XIII

COURAGE

1. The law of opposition and the law of growth go hand in hand. The seed must be dipped into the soil before it can flower into the sunshine. It is clear that God did not intend to make life a path of roses. From the very early stages of our existence, He has prepared difficulties and opposition for our every step. See how many difficulties the tiny babe must overcome before it learns to stand erect and walk. How many falls, how many hurts, how many shocks it sustains, before it learns to move properly from one place to another. Consider the mental efforts he is compelled to undergo in learning to recognize hundreds of objects by arbitrary word symbols, in learning to grasp the meaning of things and thoughts. How many times does he suffer injury in learning to distinguish between the hurtful and the harmless; how many times does he burn his little fingers before he understands the qualities of heat and cold; how many tiny stabs he suffers before he learns the danger of sharp objects. He must learn to tabulate the result of each contact or experience upon his soft memory; if he fails to do so, other dangers are in store for him. It is clear, therefore, that difficulties are not additions to life, but vital portions of life; obstacles are not thrown on our road by a mere accident, they are a part of the road.

2. Difficulties stimulate self-expression. Difficulties call forth the finer and deeper faculties of man. The higher the thing we aspire to, the greater the difficulties in the way of its attainment. The high thing is always the hard thing. Opposition is a divine law, for it brings to the surface powers hidden in the very depths of our consciousness; without it, our manhood dwindles away. In this particular, as in many others, the care of God expresses itself in a manner different from that of man. A father, as a rule, provides or attempts to provide for the needs of his child, and seeks to spare him the labor of obtaining his provisions. Men leave vast fortunes to their children, in order to spare them the drudgery of accumulating them. God's plan for His earthly children, on the contrary, is to induce them to obtain through their own efforts and labor the gifts He has prepared for them. And He has prepared for them an abundance. There is all the sustenance on this earth that the children of men may need. But they must reach out for it, they must make the effort to secure it. God gives man the seed and the sunshine and the rain; but man himself must plant the seed, watch its growth, study its nature, nurture it, lend of his sweat to the richness of the soil. God has placed barriers between man and his abundance. But he has endowed him with the gift of courage to beat down the barriers before him.

3. *Courage is the weapon with which we overcome opposition.* It is a divine implement by the use of which we may conquer the difficulties and obstacles that life offers. If life is to be regarded as a lofty mountain which

we begin to scale with infancy, then courage is the power that urges man to rise higher and higher on the slope of the mountain, till he reaches the summit which is his goal. Courage is a divine gift that enables us to overcome fear, look at danger with a smile, defy all obstacles. Armed with courage, nothing is too difficult, nothing too remote, nothing too high for our reach. Armed with courage, we can surmount otherwise mountainous barriers, trample upon all hardships, overcome all difficulties.

4. Courage is the essential element, not only in the achievement of material success, but also in the attainment of moral and spiritual growth. It requires courage to abide by principles that one considers right and just, when the world is indifferent to them. It requires courage to stand one's ground, to defend, and sustain, and spread these principles to others, in the face of mockery and antagonism. It requires courage to live uprightly in the midst of corruption, to be truthful in an atmosphere of deception, to cherish love in the midst of hatred, to express the divine perfection within, when, all about, it is hidden and stifled. It does not require courage to follow the fashion, to be guided by the standards of the multitude, to walk in the path trodden by the crowd. But to stand by one's own convictions when they are contrary to the opinion of the environment; to live a pious and God-inspired life in the midst of atheistic thought and godless practices, requires the highest type of courage. Man utilizes his divine gift in its intended direction, when he uses it to rise above unwholesome influences and act

at every step in accordance with the guidance of the Divine Mind.

5. There are, however, two kinds of courage: The courage to destroy and the courage to build. The courage to destroy is a negative courage; it may be identified with brutality; it is the courage of the brute, the courage of the murderer, the courage of the deadly competitor. The courage to build is the positive courage. It is the courage that achieves rather than tears down achievement, that helps a fellow-creature rather than ruins him. It is the courage that dares for good in the face of ridicule and opposition. It is the courage of the prophets of old who braved mockery and abuse, and stood their ground, until they had brought home to their people the divine message that was in them. It is the courage of the plain, honest man who dares to be honest and simple and truthful amidst corrupt neighbors; it is the courage of the man who patiently builds his career, despite competition and hardships, despite drawbacks and failures, and who, amidst the sweat and difficulty of the upward climb, trusts in God's help, and is never disheartened. The men of positive courage are the builders of civilization. To them we owe the progress of mankind. The men of negative courage are the ones who halt the march of civilization, and nullify some of mankind's finest achievements.

6. In times of war, the quality of courage stands out startlingly before the eyes of men. Flaming examples of courage are held up before us for our admiration. We are told to note how fearlessly men face death, how hero-

ically they seek to destroy a foe. Extraordinary though it may be, the courage that we see displayed in war is of a negative type. On the field of battle, men endeavor to undo the work of God, to destroy what He created, to uproot what He planted, to mar the beautiful harmony which He created among men as among all the other elements of nature. Courage it is, but it is expressed in perverted action. On the field of battle, men destroy men. One group of the children of God are arrayed against another group of the children of God. The individuals of one group do not even know those of the other group; they have not even, therefore, the excuse of bitterness, malice or hatred against the ones at whom they aim their sword. True, they are actuated by patriotism. Patriotism is a beautiful and noble emotion. It marks a high relationship among a group of men, whose joint action is always intended for the common good. But patriotism may express itself in positive as well as in negative courage. And while it is the duty of each man to defend his flag, as it is to defend his home, it is a heinous offense against both human and divine law on the part of any government to institute a war of aggression, to arouse hatred in its people for another nation, to urge on the people to the killing of their fellow-men, merely for the purpose of aggrandizement, for the purpose of increasing its power or its possessions. Patriotism that expresses itself in hatred for one's fellowmen, though of another land, is not the highest form of patriotism. If men would but realize the inherent unity, the spiritual harmony that exists among all of them; if they would

feel that they all are expressions of the same God, that the essence of Divinity is within each one of them, that the same Universal Mind is the essence of all beings, that, therefore, an inherent, inseparable brotherhood unites them all; if men realized all this, war would be impossible. The things that men have in common, the ties which hold men together are much more numerous and far deeper than the things which separate them and cause differences among them. The patriotism that actuates men on the battlefield, therefore, is of a perverted, negative nature. True patriotism, like true courage, is of a positive nature. It must express itself in the urge to save and preserve life, to work for the betterment of one's country, and of humanity also. That type of heroism may not be so spectacular, but it is the kind that will bring eventual perfection to humanity; for acts of preservation, of construction, of creation on the part of men are harmoniously linked with the acts of God, the Fountain of Life, whose divine nature is to create and sustain all.

7. Life must not be regarded as a field of battle where some are victors and the others are vanquished; where one must fall, in order that another may rise; where one is captured a slave, that another may be his master. Life is rather like a school-room where knowledge is imparted to all alike, and the one who is most earnest in his work and makes the greatest efforts receives the greatest benefits; while the one who makes the least efforts, benefits, of course, least of all. God has created a superabundance of resources in this world, and there is abundance for all. But man much reach out for it, and the greater

his effort, the greater his emolument. Man does not need to fight his fellow-man in order to succeed in life and make an abundance for himself; he needs only to go to his task, day by day, with courage and with optimism, with earnest effort, with trust in God and faith in himself. He will then attain success through his efforts and positive courage, and not at the expense of his fellow-man.

8. Positive courage is also essential for the attainment of self perfection. Man is *inherently* perfect; but during his growth and development, during his contact with worldly ideals and a materialistic atmosphere, there may creep into his nature habits and inclinations which cause deterioration to himself, and often much unhappiness to others. Selfishness is one of the most unpleasant and the least desirable traits that man is liable to accentuate in his character. Selfishness is an overabundance of care and kindness to oneself at the expense of others. Care of oneself is indeed essential; it is, in fact, the scheme of creation that each individual should bear the burden of his own preservation; that he should shelter and sustain himself; but this must not be accomplished through hurts to others. One need not trample upon the rights of others in order to sustain one's own; one must not crush the aspiration and ambitions of others in order to clear the way for his own; one must not degrade the dignity of others in order to elevate his own. Inclinations to disregard the rights and the wants of other men must be inwardly contested; all failings which draw man away from the divine within him must be fought and destroyed by

inward combat, before man can find himself free. Here indeed is a worthy struggle, not between man and man, but between man and himself. And courage will be his strongest ally. He needs must utilize all the courage at his command to resist, and resist again, the tug of habit and of selfish desire. But with courage at his side, he will emerge triumphant and master of himself.

9. Just as courage is the driving power for the realization of the good and the helpful, so is cowardice its very opposite. It is the refusal to venture forth in the right and helpful direction for fear of possible unpleasant concomitants or consequences. Cowardice fears public opinion; it fears failure; it fears exertion; it fears to step on soil untrodden, or to stand erect in the face of adversity or pressure. Cowardice is the negative of courage and can, therefore, be found only where courage is absent. The cowardly may possess the same powers of thought, of imagination, and of reason as does the courageous; they may even be richer in these gifts, but while the courageous fulfill their mission in life, which is to create and to build, and translate every rightful and helpful thought into reality at no matter what cost to themselves, those who lack courage prefer not to make the step of actualization. Fear of consequences blocks their road to action, and their ideas and thoughts never come into life; they find a silent burial in the very mind that gave them birth. Thought is ineffectual, unless it fulfills its destiny by actualizing itself into action. Study the leaders of mankind, in all ages. Who are the immortal heroes of every nation and every land? Not the men of wealth. No.

Not a single monument was ever erected to anyone simply by reason of his wealth. Nor are men of mere knowledge or mere ideas the honored ones among a people. It is the men of courage, the men who have the courage to actualize their ideas, to utilize their knowledge for the progress of mankind, who hold the torch of their race.

10. It is needless, perhaps, to point out that it is better for one to make the effort and battle with unfavorable opinions and circumstances, and even suffer unpleasant consequences, if there are any, than to retire within an inner prison for fear of being hurt. It is far better even to make errors and commit blunders through courageous effort than to rest complacently in order to avoid them. Errors may be corrected, blunders may be avoided through further effort and experience; but he who refuses to dive into life for fear of its troublous waves misses the true exhilaration of life; he violates his own nature which is intended for growth and development through obstacles. He commits an unpardonable blunder against himself.

11. Although cowardice is a weakness, it does not mean that the cowardly is destitute of the divine gift of courage. It is simply suppressed, and no effort made to bring it into action. The proper effort, or a sudden stimulus will bring the unsuspected courage to the fore. We know well of men, afflicted with cowardice, who in the face of sudden and inescapable danger, performed feats of remarkable valour. In times of national or individual catastrophe, we often find the weak becoming powerful, and the cowardly heroic. This is simply because courage is

inherent in everyone. If these men, who so unexpectedly exhibit this virtue, did not possess that gift within them, they could not manifest it, no matter what the circumstances; for, obviously, one cannot express that which he does not possess. When habitual fears are cast aside, the obstructions to courageous action are removed, and man may live a brave, beautiful and creative life, according to the divine intention.

12. But how achieve this natural courage? How remove the obstructions to its expression? How feel courageous in the anticipation of difficulties and obstacles, so that they shall not hinder us in the undertaking of any enterprise?

13. When Joshua was about to lead the ancient Israelites into the Promised Land, God spoke to him and said: "Be strong and of good courage, for the Lord, thy God, is with thee, whithersoever thou goest."

14. The Bible does not picture the entrance into the Promised Land as an easy procedure and devoid of difficulties. The goal, indeed, was obstructed by innumerable barriers. The Jordan, difficult then of crossing, lay at its entrance; high mountains were to be scaled and deep valleys traversed; countless hostile tribes were to be met in battle at every turn of the road. But in order that he may overcome all these obstacles, God tells Joshua to be "of good courage, for the Lord, thy God, is with thee, whithersoever thou goest."

15. We all have, like the Israelites of old, our promised land before us, which we may enter, if only we are of good courage. Everyone is destined to make his mark

in life, to attain the goal he has set himself, if only he has the courage and the persistence and the steadfastness to overcome the obstacles and barriers of the road.

16. How attain this high courage? The answer lies in these other words of God to Joshua: "*Fear not, be of good courage, for I, the Lord, am with thee all the days of thy life.*" God is with you all the days of your life. When you are conscious of this truth, all cause for fear must vanish, and courage will replace fear. True courage comes with the realization that the divine is in you, that you express divine powers, and that therefore nothing that is within the grasp of your understanding is too distant for the grasp of your hand.

17. Courage is not the special gift of a few individuals. The Divine Mind has no favorites. Everyone of us possesses this divine endowment. It depends, however, on each man to realize that this gift is within him, and to utilize it. If, on the threshold of a difficult task or enterprise, he prefers to fold his hands, to hesitate, to vacillate, to keep telling himself that he cannot do it, he may be assured that he will not do it. But if, on the other hand, he will plunge into his task, ward off all discouraging thoughts, not linger or hesitate, but invoke the divine aid, and put forth all the efforts at his command, success must be his.

18. In Jewish Science, we attain courage through absolute reliance upon the help of God. In Jewish Science, we learn that nothing is too high, nothing too difficult to achieve; but the greater the task, the more complex the problem, the more devout and earnest must be our reli-

ance upon the Divine Mind. If the things that we wish to do are right, let us do them; if the enterprises that we wish to enter upon have no stain, let us undertake them without hesitation and without doubt. We are taking no risks, for we have an All-powerful Partner at our side. And He is with us all the days of our life.

19. Lack of courage may be corrected through prayer. You can obliterate cowardice through visualized or affirmative prayer. Relax completely, close your eyes, and visualize yourself in the performance of the very act which you desire to perform and which at the same time you dread. Or, affirm: "I am expressing divine courage. My road is clear to every good and useful achievement." The Divine Mind will receive your petition, and will shape your nature accordingly. You will find yourself, as you offer your petitions, deserted by all discouragements and hesitations. The channels of your nature will then be free for courage to assert itself and lead you to accomplish your aims in life.

CHAPTER XIV

SERENITY

1. Peace dwells unshakably in the heart of man as it dwells in the heart of nature. In the external universe there is ceaseless turmoil, change, unrest, turbulence; in the heart of things there is undisturbed repose. The surface of the ocean may be lashed by wind and wave, but no storm can penetrate the tranquil heart of the sea. There is a calmness in the center of all nature; in the field, in the river, in the hill, in the valley, in the mountain, in the heart of the forest, in all creation. And this divine serenity dwells also in the heart of man, who is himself the heart of creation. The surface of his being may be shaken by storms; obstacles and difficulties may perturb his mind; shattered ambitions, unrealized aspirations and unfulfilled hopes may disturb the rhythm of his heart. But there is an inner tranquility, an inner silence, that is not disturbed by the agitation and fermentation of life's stern combats, that is not moved either by the smiles or the frowns of fortune, that is not affected by sickness or sorrow. This divine tranquility resides in the innermost chamber of the heart; it is the resting place of God. When this manifests itself in its fullness, projecting itself into the conscious self, man experiences serenity.

2. Man craves for serenity and peace of mind. Excitement may animate, even exhilarate. It may, at least momentarily, drown misery and banish sorrow; but it is an abnormal state. In excitement, man is not himself; his real self is overshadowed and hidden beneath surging and hectic emotions. The craving for calmness and serenity is a craving to be oneself, to lead one's natural life. The craving for serenity is a desire to be God-like, just as the craving for justice and righteousness and truthfulness are desires to be in harmony with the Infinite.

3. The Divine Mind expresses Himself in the universe with serenity. The more discerningly we look into nature, the more we discover that the pulse of the universe beats calmly, with perfect equilibrium and peace. God created the world on a groundwork of law and order, which He Himself does not violate. Without law, this world would be nought but a place of chaos and confusion; stars would clash, planets would leave their orbits, water and earth would leave their boundaries and mix with one another; species would not know their kind, and life would be a horrible and unbearable affray. Law and order govern every form and process of reality; and this law and order is maintained only through Divine serenity. The rhythm of the Divine Mind is never perturbed or altered.

4. It is from this that we realize that man, who is a part of nature, an element of the universe, in whom the Divine Mind expresses Himself, is inwardly calm and peaceful. This natural calmness in man may be overshadowed by imperfect adjustments to life, but it cannot

be undermined, for it is a part of the immutable divinity in him.

5. Since serenity is the natural state of man, he may, if he wills it, express this quality of his nature in every walk and every relation of life. By keeping his mind calm, man keeps the reservoir of his energies always replenished. The Divine Energy is infinite, but when it finds expression through man, it is making its way through finite channels, which are bound by limitations. The Divine energy flows in man in definite rhythm and well-marked steps. The heart beats with rhythm, the lungs inhale and exhale with rhythm, the mind naturally thinks with rhythm. In fact, every organ in man normally expresses itself in rhythm, and this rhythm in man means nothing else but a balance between work and rest. When man disturbs this divine rhythm within himself through haste and intensity, he weakens the very basis of his health, and undermines the very roots of his mind.

6. By keeping serene, one's mental powers assert themselves to their highest expression. Thought comes more fluently and abundantly, attention and concentration are at their best, the power of memory absorbs and retains and recalls everything at will. The truly great achievements of man, the lasting structures of civilization, are the offsprings of serene vision and calm judgment. Nothing great was ever accomplished under the spur of nervous haste, excitement and intensity. We all experience it in our own lives that our best work is produced when our inner tranquility is undisturbed.

7. Likewise, the finer feelings hold sway when the heart is serene. The more tender emotions, the more ethical tendencies, the better self, take over the reins over the will and over consciousness. The deep-seated qualities which appear in consciousness only when invited and called upon to act, find a channel clear for expression, when the mind is poised and serene. The high qualities of manhood, honor and devotion and morality, appear most gloriously on a background calm and serene.

8. Love, too, can flourish only on a serene background; it can bloom and blossom only in a placid, peaceful atmosphere. There can be no true love in a mind that is disquieted; restlessness and continuous haste weaken and pervert the power of love; they infect it with their own uneasiness, and change its nature. Love that is nurtured in a turbulent state of mind no longer elevates the faculties, no longer stimulates the power of thought, no longer with its subtle power expands the emotions and fills them with new vitality and tender joy; but it breaks out like a raging sea, like a passionate whirlwind bent on destruction.

9. Man was intended to be the highest being in creation, and such he is when he keeps his faculties serene and offers himself as a channel for the Divine Mind to express Himself. His thoughts then become divine thoughts, his feelings divine feelings, his achievements as well as his entire life become directed by the Divine Mind within.

10. Serenity must not be merely an outward manifestation. One must not merely act serenely, but live serenely. Very often, conventional proprieties necessitate

the suppression of emotion and the creation of a calm outward countenance. This is not serenity. The practice of a calm, restrained demeanor, while turbulent emotions are not controlled or eliminated but merely held in leash, is an injurious habit. It develops in the individual a dual personality—a conventional self and a private self; it tears consciousness asunder and builds up two individualities which are unlike each other, in fact, inimical to each other, and yet compelled to dwell together. Such a condition involves a constant inner struggle, which in itself is destructive to peace of mind. In fact, outer calm with inner excitement consumes more energy than excitement without a screen of serenity. For the intensity within and the watchfulness without devour vitality and strength. Excitement must not merely be concealed, it must be eliminated from consciousness.

11. One who is inwardly serene imparts his salutary state to all those with whom he comes in contact. Each mind sends forth vibrations which go forth into the atmosphere, and which are received by other minds. The mood of the individual is therefore unconsciously transmitted to others. Just as when one is joyful, he actually radiates joy upon those whom he meets and fills them with his own radiant spirit, so when one is serene, he creates an atmosphere of serenity, he vibrates serenity, and these vibrations penetrate the consciousness of all about. And in the same way, when one's mind is seething with excitement and his heart is a battlefield for surging emotions, this perturbation sends forth invisible waves of excitement which are received by the minds present,

and these, too, become perturbed and excited. Therefore, when one keeps his mind serene, he not only lifts himself, but he also lifts others to a plane of closer communion with the Divine.

12. Since serenity is a gift from the Divine Mind, one must appeal to the Divine Mind for its restoration when it has become overlaid with excitation and restlessness. Earnest prayer will restore serenity, as it restores joy, as it restores health, as it restores all of man's birth-rights. For serenity, one should, before retiring and on rising in the morning, visualize divine *rays* of serenity permeating his being. He should then see himself, with the eye of the imagination, in a perfectly serene state; he should see himself performing his tasks in a calm manner, meeting opposition and hearing criticism without a quiver of resentment, without a ripple of restlessness, confronting difficult problems and facing obstacles with equanimity and peace. He will find soon that his being will be flooded with serenity, and the situations which he visualized in his prayer, will be repeated in actuality. If one finds it difficult to offer this visualized prayer, he should affirm many times: "The God consciousness in me expresses itself in calmness and peace." This affirmation, like the visualized prayer, should be offered with a relaxed mind, in perfect ease and repose. The prayer will be answered. Restlessness will subside, intensity will give way to serenity; the heart will regain its peace, the mind its rhythm, and the whole being will regain once more its divine self.

CHAPTER XV

DOMESTIC HAPPINESS

I

MARRIAGE

1. "It is not good for man to be alone." Man is born with profound sympathies, with deep love, with capacity for devotion. These divine gifts must be expressed and man must have someone upon whom to lavish them. He must have someone who will participate in his feelings, to whom he may reveal his innermost thoughts, who shall animate his aspirations, whose love shall impel him to higher achievements and a nobler existence. He must have someone with whom he may share his life.

2. Marriage, therefore, is, first of all, based on companionship. It means chiefly that a union has been formed between two souls. Two spirits are joined in order to strengthen and supplement each other. One gives tenderness, the other supplies vigor; one furnishes softness and kindness, the other contributes courage and decision; one gives inspiration, the other achievement. Marriage enlarges the souls of both; it broadens their vision, it strengthens their character, it fills them with ideals; it makes life worth the living.

3. When two people have chosen each other from the rest of the world to be each other's life-companions, they

have taken upon themselves a responsibility on the fulfillment of which rests their entire happiness. It is the responsibility of service. A true marriage is naturally based on love; but it is only through mutual service and self-sacrifice that love is sustained through life. If true insight were had into the lives of those who suffer unhappiness in marriage, it would be found that, no matter what the immediate causes in each case may be, at the bottom of all there is a lack of service and self-sacrifice on one side or the other. Love is a living emotion and everything that has life must be nurtured and fostered. Service and self-sacrifice is the very sustenance of love. When a man and woman marry, they make a vow to love one another to eternity. Such a vow is futile. Love is an expression of the heart; man is not very well able to direct his emotions. When man and woman join their destinies, they should, in its stead, make a vow to serve one another, to make sacrifices each for the other. Such a vow pertains to the will, and the will *can* carry out its vows. When they resolve to serve and make sacrifices for each other, no vow of love is necessary; love will flow forth then without effort; it will bloom and flourish of itself.

2

HOME

4. The home is very often referred to as an institution, but there is a marked difference between the home and any other institution, so called. Other institutions are formed by men, the home is the creation of God. Other

institutions, therefore, are arbitrary and mutable; they are governed by man-made rules. The home is primary, its foundation is immovable; it has no rules, it has laws; and these are divine in their origin. They are akin to the laws of nature, for the same Divine Presence that expresses itself in nature, manifests itself also in the home. The same Divine Mind that directs the dwellers of the field to dig their den, and the birds of the sky to build their nest, directs also man to build his home.

5. Because the home is a divinely ordained institution and therefore infinitely superior to any institution devised by man, it is almost always the paramount influence and source of inspiration to all the other institutions of men. The institutions of a nation reflect greatly the conditions and ideals of the homes of the nation. Where the head of the home is a stringent master, the head of the nation is an autocratic ruler; on the other hand, where the head of the home is a loving companion to the family, the head of the nation is a kind friend to his people. Study the homes of autocratic and democratic nations, and you will find in them the kernels of autocracy and democracy.

6. The home is the heart of the nation; the citizen of the nation is first a child in the home, and that which the home atmosphere has given him, that he gives to the nation. Raised in an honest home, he will bring his meed of justice and honesty to the nation; reared in a home of peace, he will help to translate his home atmosphere into national terms; brought up in an atmosphere of optimism and cheer, he cannot but help to inject the same spirit into the national atmosphere.

7. The true education of a people is implanted in the home. We say the true education, because we must differentiate between arbitrary education and true education. By arbitrary education we mean merely an accumulation of information. A child is informed in school, but not necessarily educated. He is informed of things he does not know; but this knowledge is not education. One may have a vast store of knowledge, and yet not be educated. Education is more than the assimilation and storing away of facts; it is more than the retention of knowledge. Education is the influence which knowledge exerts upon the spirit. Education is the translation of all knowledge and experience in terms of character. And this can be done only at home.

8. We have said before that the difference between the home and all other institutions is that the home is based on divine law, while others are the work of man. What chief principle may we derive from this premise? We conceive of God as the Fountain of Love. Creation itself is an expression of God's love. Everything that springs into existence is an emanation of God's love. The Psalmist says: "The world is full of God's love." The perfect harmony among planets is an expression of divine love; the unity among flowers and trees and living beings is an expression of divine love. That which we call in science the law of gravitation or the law of attraction is, in reality, the law of love in action. Molecules are attracted to one another by an inherent power of sympathy; atoms are drawn to each other by inner harmony. Divine love reigns supreme in nature.

9. The home, therefore, also an expression of God's law, is based on love. In order to form any other institution, it is necessary only that a group of men agree on its aims; when this has been determined, and the institution founded, they are governed by the rules which they themselves instituted. There need be no other relationship among the members of that institution. It matters little whether they cherish friendship and sympathy with one another or not. The very reverse is true in the home. There is no need of rules and regulations in the home, but love *must* be there. With regulations and without love, it is no home. Love needs no rules, for it is self-directing, and can never go astray. In the home where there is love, no artificial courtesies are at all necessary. For there are silent glances speaking of devotion and self-sacrifice, there are silent expressions of tenderness and kindness. It is this love that engenders peace and happiness in the home.

10. We are told that charity begins at home; in Jewish Science we say that the practice of *every* virtue should begin at home. If it is not applied within the home first, then its application elsewhere is of little significance. A virtue that is practiced outside the home and not within the home, does not bring its accompanying reward of happiness, for virtue that is practiced as an expedient, as a policy to gain some desired end, does not enrich human relationship. The virtue that is practiced at home, for its own sake, or as an expression of love, and not for ulterior gain, is the one that yields its richest meed in happiness and character.

11. We can think of no better chart by which a Jewish home may guide its destiny than some of the principles of Jewish Science. Jewish Science teaches calmness. This must be practiced in the home first, and it will then naturally manifest itself everywhere else. God created calmness in the heart of man, as in the heart of all creation. When we say, therefore, that man should be calm, we do not mean that he should acquire something from without, but that he should permit expression to a natural state within. If one wishes to live a life in which he may express the divinity within himself, he must learn to be calm, and especially at home. There may be many differences of opinion in a family, since more than one mind inhabits it, but there should be no discord. Minds may differ, but hearts must not be divided in the same home, for then the home ceases to serve its function; the warm atmosphere vanishes and gives place to something that chills even the visitor and the stranger. When men and women practice *calmness* in the home, differences in mind matters cannot lead to division in heart matters. When there is calmness, opinions do not become biased, views are not exaggerated, truth and usefulness become the victors. In an atmosphere of calmness, love becomes more intense, affection and co-operation flourish together. There grows up a devotion for which no self-sacrifice is too great, and no self-surrender too small.

12. Again, Jewish Science emphasizes cheerfulness. As in the case of calmness, it finds that cheer is God's gift to man. God, the Father of all, the Fountain of

goodness and mercy, created us all that we may enjoy happiness. Man craves for joy and happiness; this, we have learned, is a clear indication that he possesses the power within him that makes for joy and happiness. Man must seek, therefore, constantly to give expression to this divine gift within him, and he must express it first of all in his home. A Jewish Scientist must banish gloom and depression from himself, particularly when he is at home. If he commits the sin of worry, he must at least not commit the greater sin of bringing his worries into his home. He must leave his worries behind him, never take them over the threshold of his home. Only happy tidings, happy words, happy feelings should be expressed in the home. In truth, they should be expressed everywhere, but if this spirit is carried at home, it will soon manifest itself also outside the home; so that soon one will find that instead of running the risk of bringing his worries home with him, he will reap the reward of carrying everywhere with him the cheer of his home.

13. The home as a divine institution radiates its influence upon every other sphere of action and effort in which its members participate. One takes courage and spirit and strength from the atmosphere of the home. The world may be against you, danger and darkness may beset you, failure may stare at you, but if there is love in your home, if there are smiles and tenderness and cheer in your home, you may laugh at the world. Nothing can crush you so long as the walls of your home, founded on love, stand unshaken. Dangers vanish, failure takes flight; for every time you touch your magic hearth, your

energies are recharged, your strength is redoubled, your powers are quickened and multiplied. You go forth each time to life again with greater hope, with greater faith, and with more impregnable optimism. You are sure to win, for a spirit of love is watching over your destiny.

3

PARENTS AND CHILDREN

14. Innate love marks the natural relationship between parents and children. All other manifestations of love between human beings are the results of development. The love between two friends is a developed love; true friendship grows and unfolds through mutual service and mutual admiration. The love between husband and wife also is a developed love. Men and women, we know, fall in love, but true love between husband and wife grows after marriage. As the one learns to appreciate the other's service and sacrifices, their love takes deeper root and achieves its full strength. But such is not the process between parents and children. Here love is kindled instantaneously. The moment the child makes its appearance into the world, it awakens in the hearts of the parents deep fountains of love. *There* is love at first sight. The first cry of the newly born thrills the hearts of the parents with joy and with hope and with love. Every motion, every expression, every sound, calls forth greater and deeper stores of love. And this love continues through life. The love of the child for its parents is likewise innate. The first throb in a child's heart is that of

love for its mother, and the second is that of love for its father. The first prayer a child offers is to its mother; she is the only divinity it perceives. The first glow of admiration in a child's breast is for its father; he is perceived by the child as the paragon of wisdom and power, as the very best of mankind. Both, father and mother, become the ideals, the finest and the highest and the noblest in creation. Parents express their love in terms of self-sacrifice; children express their love in terms of worship.

15. But love goes hand in hand with duty. In fact, the deeper the love, the greater the duties. There are, indeed, definite duties which the parents owe to the child, as there are definite duties which the child owes to its parents. According to the Talmud, it is the duty of parents to *rear the child properly*. A child has often been compared to a flower; but the comparison is not quite adequate. A flower is the direct expression of God, it will grow well in any fertile field. A child is the expression of God and man. God gives the faculties, but man must train them; God furnishes feelings, but man must refine them; God supplies thoughts, but man must direct them. And this training is the exclusive privilege and duty of parenthood.

16. In fulfilling this paramount duty, we must bear in mind, before anything else, that a child learns greatly by imitation, and that the parents are the first patterns which the child copies. The characteristics of children often resemble those of their parents, not because they are inherited, but because they are copied. It is the parents who mould and shape the character of the child, who

plant his feet on the road which he will follow throughout his career; it is the parents who reveal to him the hidden treasures of his heart; who unlock the shrine of his manhood, who hold, in short, the destiny of the child in their hands. A child is what he is made to be, not so much through the precepts of his parents, as through their example. It is the duty of the parent to furnish the child with the proper pattern, with the proper models for him to imitate and follow. To all parents, we would mark this advice strongly upon their consciousness: Whatever path you wish your child to tread, you must first walk *yourself* in the path in which you desire them to go. If you wish your child to be gentle and considerate, be yourself gentle to him and to others; and he will imitate your behavior. If you wish your child to be truthful and sincere, treat him and others honestly, and he cannot but imitate you. If you wish the child to have good manners and behave properly in society, deal with him courteously and politely, and he will not know of rudeness and uncouthness. Do not lecture the child, only give him the proper pattern to follow and he will follow it. A child does not remember instructions, but he remembers images; and they will serve him more faithfully than any abstract ideas of conduct; therefore everything you wish a child to remember for life must be given to him in actual demonstration. A sage, on seeing a child engaged in some mischief on the street, went and rebuked his father for it. "Give him a better example," he advised. It is not a facile duty that the parent has in bringing up a child properly, but it is the most worthwhile of

all his tasks. For by acquitting himself of it rightly, he gives to humanity a great contribution—he gives mankind a gentleman or a gentlewoman, which is the noblest, the highest, the best that one can give to the world.

17. When the duty of the parents to the children ends, the duty of the children to the parents begins. Just as it is the paramount duty of parents to properly train their children, at no matter what cost or sacrifice, so is it the paramount duty of children to make their parents happy, no matter also what the cost or price. Children must seek always to harmonize themselves to the ways of their parents, and not request or even expect their parents to become harmonized to their ways and their modes of living. This does not mean that parents and children must have identical pursuits or ideas or even manners. There is a generation between them and it is but natural and right that there should be a difference in aims, in view-points, in ideals, in aspirations. But no ideal should displace in the heart of the child the ideal of maintaining an harmonious and happy relationship between himself and his parents, and no aspiration must be greater to him than that of making his parents happy. Children must not reverse the roles assigned to them; they must not attempt to mould their parents into their own ways of thinking and living. You cannot bring up father and make him happy, you cannot train mother without making her heart silently bleed. Leave your parents just as you have found them, and honor them just as they are. There are many difficulties in the relationship between parents and children, but all will be

obviated, if you follow this one rule: Honor your parents and *seek to make them happy*. When you seek to make them happy, you will not utter unpleasant words in their presence; when you seek to make them happy, you will not violate their feelings; when you seek to make them happy, you will conduct yourself in the world in a manner that will reflect honor upon them; when you seek to make them happy, you will take your rightful place in the world and act among men in a manner that will fill their lives with joy.

18. Parents and children must both realize their duties as well as their love. Parents must guide their children closely, yet not oppressively; they should fashion their dispositions by merely keeping the mould of refinement and elevation before their mental vision; they should influence their lives without overpowering their will; they should lead them, but not force them, into the right path. Children, on the other hand, should school themselves, above all, to the consideration of their parents' happiness. "Honor thy father and thy mother." Honor them in the open, *show* them respect. Love them silently, if you will, but respect them openly. Let them see your respect, let them experience it, let them feel it; then they will know that they possess it; then will they be happy; in your respect, in your consideration, they will find the recompense for their labors and sacrifices.

19. Parents and children are knitted together with Divine bonds, their hearts are intertwined with Divine love. In Jewish Science, we say that they are both emanations from the Divine Mind. A child is a hope, a

sunbeam, an inspiration; a parent is a light, a guide, a shelter. A child is a messenger of joy, a child is the poetry of life, in a sense it is an immortality; a parent is the most watchful friend, the most faithful guard; no one can love with the same depth and devotion as a parent. No joy is brighter than a parent's joy, and no grief is deeper than a parent's grief; no pride is greater than a parent's pride, and no humiliation is deeper than a parent's humiliation.

20. Parents and children are placed in each other's soul. A man is not miserable who has a child to love, and a child is not lost who has a parent to guide him. Parents and children—God created them both, to enlarge their hearts, to deepen their feelings, to make both happy through each other's being.

PART III
HINDRANCES

CHAPTER XVI

WORRY

1. One of the most distressing ailments of the human heart is worry. The sage of Proverbs remarks: "Worry in the heart boweth it down." For there is hardly an ailment more fatal or more destructive than worry.

2. Worry is a disease which prevents man from enjoying the blessings of the present by filling him with forebodings and cares about his future. Worry destroys happiness, and is ruinous to the health of mind and body. Constant worry is a corrosive that eats away the fibers of the mind and the tissues of the body. Worry checks the smooth and even flow of vitality, it retards the stream of thought. It distorts the power of judgment, so that he who is filled with worry sees nothing in its true proportion and light. The artist who is obsessed by worry, cannot put forth his finest skill, no matter how great his natural gifts; the thinker, no matter how advanced, will be unable to delve into the heart of knowledge; the statesman will be confused in his tactics and err in the manipulation of the affairs entrusted to his care; the man of industry will fear to expand his enterprises, and stand at the threshold of the future with faltering heart. Worry destroys the finest in man, it undermines his natural gifts and abilities.

3. Moreover, though worry is a mental ailment, its effects on the body are equally serious. When worry is active in the mind, certain changes take place in the body. Constant worry interferes with the process of digestion, and is a direct cause of sleeplessness. An overclouded countenance and dulled eyes are the outward manifestations of worry, but the havoc which worry works within the body is even more serious. Worry perturbs every organ and function of the body as it attacks the integrity of the mind. Man was built for cheer and joy; and he can thrive only when these fill his mind.

4. It is a characteristic of worry that the more one worries the more will the mind seek out causes for worry, and where such causes do not exist, will actually create them in order to sustain its habit of worry; it will exaggerate difficulties, dilate upon obstacles, make mountainous the most insignificant and transient weakness, and magnify far beyond actuality all illness and discomfort.

5. Worry is the outstanding disease of our age. The standards of living which our modern life has created are imposing too strong a strain on mankind. Civilization has its peculiarities. On one wing, it carries culture and progress, and on the other, artificiality, luxury and excess. On the one hand, it brings forth the keenest and finest powers of the human mind, and on the other hand, it utilizes those powers for useless and shoddy attainments. Man today is using his highly developed powers, not to get the most good out of life, but to get as much of the world's goods as he can possibly grasp.

6. With an increase in the luxuries of living, there seems to be a corresponding increase in the worries of life. Stand on the corner of a busy street. Observe the faces of the hundreds who pass by you, intent on their affairs. See the tense look in their eyes, the thin line of determination on their lips, the deep lines between the eyebrows. How many happy faces do you see? How many genuine, kindly smiles? How much carefree laughter do you hear? How many feet of all those that rush by you move in gentle, serene, unhurried rhythm? In all that stream of humanity, do you see one face that has learned the secret of the joy of life? There is a shadow on each countenance; worry of some degree or other is gripping at each one.

7. What are these souls tormenting themselves about? What are they straining for? They worry, they fear lest they may have less—not less than they need—but less than the luxurious standards of modern life demand. They have taken a long step away from that plain and simple life that brings contentment and happiness and health. They are running, rushing towards a goal that offers not one of the genuine, fundamental pleasures of life.

8. The desire for wealth is one of the accompaniments of civilization which is taxing the nervous resources of man today. This desire appears to be gaining in strength over all the other desires. In order to satisfy it, man is exhausting his body and his mind; for, even when his body is at rest, in the hours of the night, his mind is nevertheless still milling over the problems of the day,

still fearful, still worried over what new difficulties, what new obstacles to his ambition the morrow may bring. The continuous physical strain and mental worry which man in his pursuit of wealth permits himself, is more than his nervous system can bear. Sooner or later it gives way, and opens a clear road to illness and suffering.

9. In addition to this insatiable desire for wealth and luxury, there is another cause for the state of worry with which our generation is stricken. Civilization, in spite of its intellectual advancement, has trampled brutally upon man's spiritual needs. The failure of civilization is its destruction of faith. This, perhaps more than anything else, is conducive to that state of worry and unhappiness so prevalent today. A man of faith cannot worry. Our fathers turned to God for aid in hours of oppression; in times of distress, they turned to Him for cheer; in moments of sorrow, they turned to Him for consolation. They turned, with trustful hearts, to the Divine Mind, in every moment of perplexity. They knew themselves to be His children, and realized that He was ready to embrace them all within His loving care. Today, without this trust in God, man finds himself helpless in this world. When all is well with him, he feels self-sufficient; he does not appear to need the support of a mightier arm. But in darker moments, when fortune apparently turns against him, he has nowhere to turn; he is a rudderless ship; his distress confounds him, his sorrow crushes and embitters him; he has not learned that, like a little child, he may reach out to his Father,

and that if he does this, he will be lifted up by a strong hand out of the morass of his despair.

10. Civilization has grown dubious of the existence of God, because it has ceased to believe in the miracles that are writ in the Bible. If the miracles are not true (so the reasoning goes), then the Miracle Worker does not exist. Therefore there is no God. What an irrelevant conclusion. What matters it whether the miracle stories of the Bible are facts or fable, whether they are history or allegory; look upon this mighty universe, with its daily wonders, look upon the order and progress in nature, look upon the skies above and the waters below, look upon the moon and the stars, look upon every growing thing, look upon man himself, and you will know that there is a Divine Mind that directs and sustains all. Observe the care that is lavished upon all His creatures, upon the birds and the trees, the flowers and the creeping things; see the abundance that He has prepared for all the beings and things that He has created, and you will realize that He is also a loving Father. Study the laws which govern all things, the harmony between the elements of the universe, and you will see that He is all-Wisdom. It is, indeed, the fool who saith in his heart: "There is no God." With our advanced and civilized minds, we may change our conception of God, but we cannot change God. The eternal truth is, that the universe and all that is therein is the product of a mind—a Divine Mind.

11. Therefore when we speak of a life of faith, of a heart filled with faith, of a mind guided by faith, we do

not mean to identify faith in any way with superstition. Faith is not belief in the supernatural, in the weird or in the miraculous. Faith, in Jewish Science, is identified with *trust*; trust in the natural, in the comprehensible, not in the preternatural, and the mysterious. I trust a Power that I comprehend, though I cannot perceive Him face to face; I see His works, therefore I trust Him; I feel His help, therefore I rely upon Him; I experience His guidance, therefore I pray unto Him. I trust Him as the Creator of all, whose wonders are ever about us and daily renewed; I trust Him as the Source of Goodness, who has us all constantly under His protection and loving care.

12. It is the man unfortified by faith, who, as a rule, breaks down under the pressure of life. The man without faith carries alone the entire burden of his tasks and achievements. He relies only on human labor, on human power; therefore, whenever he finds himself at the threshold of a doubtful future, whenever he is confronted with threatening circumstances, his soul sinks into depression and fear. The future appears dreary and hopeless. Unfortified by faith, his mind is constantly brooding over the successes he has failed to achieve, over the fortunes beyond the reach of his hand; when adversity takes him by surprise, his mind, already weakened by constant worry and stress, can no longer bear the strain, and he falls exhausted under the pressure of life. The man of faith, as much as the man without it, realizes that upon himself lies the responsibility of achievement. But he knows also that there is a higher Power to whom he can

constantly turn for help and guidance. The Jewish Scientist, in particular, learns to realize that the Divine Mind within him, if he but call upon Him, will express Himself through the finest and best that is in him, and lead him to the success for which he was destined. The man of faith trusts the goodness of his Creator. When success is not yet in sight, he is not dismayed; when he sees obstacles in the way of his goal, he is not discouraged; even when all his plans are overthrown, he is not dispirited, for he knows that everything is for his good, and if he fails in one direction, he knows that other channels, perhaps more useful and beneficial to him, are open for his advancement. The man of faith has no cause for worry, for he trusts his burdens to God, and his trust suffers no disappointment.

13. In Jewish Science, we regard worry as a sin; for everything that undermines health and impairs vitality is sinful. Through worry we destroy the work of God, for God created us to be healthy and sound and cheerful. Through worry, we mar, we obliterate, the image of God within us; through worry we shorten our own days and take our own lives. Jewish Science eradicates worry by giving man a new viewpoint upon life. We obliterate worry from the mind, by instilling faith in the heart. When faith is strongly entrenched, worry of its own accord disappears, without even the effort of the will.

14. Where worry has become an imbedded tendency, one must treat it as he would any one of the distressing mental ailments. He should relax completely, close his eyes, and visualize, in his prayer, rays of hope and cheer

radiating from on high and penetrating his mind. He should offer this prayer earnestly and continue it for a period of fifteen minutes every day. His prayer will be answered.

15. If one is unable to visualize these rays of cheer and hope, he should, in the same position of repose, repeat the following affirmation: "The Divine Mind is removing all the shadows from my being, saturating me with courage and cheer." His prayer will be answered.

CHAPTER XVII

FEAR

1. Those who have made a study of the depths of the human mind, tell us that fear was transmitted to man by his primitive ancestors, that it is therefore inveterate to man, and that the reaction known as fear manifests itself from the very early stages of his life. It is true, perhaps, that man has inherited a tendency to fear from earlier generations, but so has he received other deleterious proclivities, which, however, he has succeeded in destroying through a process of repression and elimination. Man possesses in his potential make-up all the tendencies of his countless progenitors, from the dweller of the cave to the citizen of the civilized world; and yet in his development to a higher state, he is shedding those characteristics which are injurious to his progress, and retaining only those which fit him for the environment in which he finds himself. The other propensities are starved out through lack of nutriment and encouragement. Fear, in prehistoric ages, when men and beast met in sudden and fatal encounters, had a vital function. But today it has outlived its protective significance and serves only as a generator of sickness and a destroyer of mankind. The persistence of fear in man is simply due to man's failure to arm himself against it and drive it from the domain of his consciousness.

2. We are so overpowered by the force of fear, that we are unable to look upon it objectively. We continue to encourage the existence of this arch enemy of man, and indeed begin very early to impress it upon the tender mind of the young. We bring up our children under the shadow of fear. We inculcate fear from the very earliest stages of their training. We teach them to fear the heat, the cold, the wind and the rain. We teach them to look upon strangers with suspicion and apprehension. We teach them to shrink from our domestic animals; it is no uncommon sight to see a child cower with terror at the approach of a friendly dog. We attempt to exact instant obedience through shocking tales of goblin and bogey men, torturing their placid, susceptible imaginations with the most dreadful fears. Above all, we teach them to fear pain and sickness, and thus infest their minds with poisonous germs long before they contract them from any physical source.

3. No good purpose has ever been served by disturbing the nerves of our little ones with the emotion of fear. A child, for example, may suffer more from the fear of a fall than from the fall itself. While it is true that the early steps of a child must be watched, and its early experiences guided, yet a guardianship based on the instilling of fear into the young mind, is far more harmful than any baleful experience which the unguarded child may encounter. It is seldom that an accident befalls a child through its own lack of care or experience; the divine instinct for self-preservation works strongly and unconsciously from the very earliest stages of childhood. God

has created His creatures with the necessary provisions for the protection of life. Many of the bumps, both actual and figurative, which the child receives, are nature's method of gently preparing the child for the greater hardships, the heavier blows that she may ask him to encounter adequately later in life. And yet we see mothers endlessly warning their children not to jump, not to run, lest they fall; not to do this, not to do that, lest they be hurt, subduing the child with the fear of hurtful consequences, and crippling their development by barring them from necessary experiences. The child will not be hurt by countless falls, but the fear of the fall which has been bred into him, will leave an indelible and hurtful impress upon his nervous organism.

4. The lessons of fear which the child receives from its parents are intensified by the methods employed at the school in which he receives his education and life-training. We glory in the fact that we have made great strides in the science of education, that we are more practical in the choice of subjects for study, that we have a deeper insight into the soul of the child. And yet, in our method of imparting knowledge and in the relations between teacher and pupil, we can boast of but little progress. We still look upon the child as a more or less unwilling receptacle that must be stuffed with learning. The teacher is still a being to be feared, the school room still a prison house, and learning a punishment.

5. Everything in nature, every form of existence enjoys absolute spontaneity and freedom, except man. In the very early stages of his existence, he is put into chains,

and passes through life from one stage or system of coercion to another. One of the reasons why the human mind is the least active of all his organs, why man is so frequently lazy to think, is because the faculty of thought was not permitted spontaneous exercise in the early steps of its training. It has become accustomed to work only under coercion or fear.

6. Children are not indolent by nature. Watch them at their games and see how much energy they expend, how much strength they lavish, and how much work they perform, and yet how much joy they derive from this expenditure of vitality. Why cannot knowledge be imparted by a method which will transform their play energy into learning energy? Why should they feel exhausted at the end of a lesson, and yet full of glee at the end of a game? Apply to a game the method you now apply in the class-room, and you will find that the children will abhor it and will quickly tire; while, if, on the other hand, you apply to a lesson the method employed in a game, the minds of the pupils will be exhilarated, and they will love their work. Children love play because it furnishes an adequate outlet to their superabundant physical energy. Knowledge likewise can be imparted in a way that will furnish an adequate outlet to their equally abundant mental energies. Children can be made to master a lesson with the same joy with which they master a new game. Fear and coercion defeat the aims of education, for their impress on the mind becomes a handicap to the child and lessens his fitness to meet the

greater issues of life for which education was originally intended.

7. A grievous error which the teachers of religion have committed in ages past, and to an almost equal degree today, is the fear of God which they have indelibly impressed upon young and old. "Fear thy God," has been the command to their followers—implying thereby that our God is a High Judge, a King, a despot even, watching closely the wrongdoings of His people, ready, with His messengers of punishment behind Him in hosts, to mete out sickness and affliction and want upon those who violate the least of His injunctions or laws. In other words, we may say that, from this point of view, God has brought us into existence only that he might have greater multitudes to rule over, to command, and to direct.

8. It was not at all the intension of the Jewish teachers and sages of old to teach the fear of God. Many of their utterances regarding the relationship between God and man have been greatly misunderstood and therefore misinterpreted. This misunderstanding has been due greatly to the dual meaning of the Hebrew word, "Yirah." "Yirah" means both to reverence and to fear. This word, employed numerous times throughout the Pentateuch with reference to man's attitude toward God, may lead to the translation of either, "Fear thy God," or, "Reverence thy God." It is clear that the *translators* of the Bible did not consider the significance of the latter meaning and its import upon both the ethics and the character of the race. To revere our God means that we are to look upon Him

as a Father, a Shepherd, to guide our steps and watch over our destiny; it means that we are His children and His flock, that He has brought us into existence as an expression of His love. It means that the whole universe is an outflow of His love, and in response to His profound love, we revere His name. To say that God requests fear is to limit his powers, to lower Him to the level of an earthly king, who sways his people with the tyranny of fear. The true attributes of God are outlined in Exodus 34:6, "The Lord, the Lord God is merciful and gracious, long-suffering and abundant in goodness and truth." The Psalmist conceives of God as his Rock and his Salvation, and therefore triumphantly exclaims, "Whom shall I fear?" God is his Light and his Stronghold, his Shield and his Place of Refuge, therefore those who rise up against him can do him no injury. God is more to him than an earthly parent even, "For though my father and my mother have forsaken me, the Lord will take me up." God is his consolation in the day of sorrow, his hope in the hour of depression, his fortress in the presence of difficulties. The Psalmist does not *fear* God; he has only trust in His love and protection.

9. It is clear that the object of the founders of the Jewish faith was not to sow fear of God in the hearts of the people; to plant love rather than fear was their aim. Our great lawgiver states distinctly: "And thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might." It is not conceivable that Moses in one passage would have commanded us to love God, and in another to fear Him, for we never love those

whom we fear. Reverence and love, on the other hand, are harmonious sentiments. In the same chapter, Moses enjoins his people first to love God, and then as a consequence, to observe His law.

10. A system of ethics may be based either on fear or on love, but not on both. When based on fear, the letter of the law, as a rule, will be executed, but not its spirit. Because of fear, men may deal honestly with one another, but they will not necessarily be honest men, they may speak truthfully even, and not be truthful. Fear develops a dual personality, one manifested in the presence of the object feared, the other, perhaps of extremely opposite tendencies, unfolded in the secret chamber of the heart. In a system of ethics based on fear, man is persuaded that he is weak and untrustworthy, that his nature is hopelessly corrupt, unable to master itself except at the lash of a Force lying outside himself. Man, it then would seem, is innately wicked; his wickedness must be chained by threats of divine wrath and punishment; he, of his own accord, would not walk in the path that is straight; he must be forced into it by the gaps and ditches that are lurking dangerously outside this path. Such a system, in which man is convinced that he is unable to take care of himself, build his own character, merely tends to generate moral weakness and cowardice.

11. A system of ethics based on love develops a unified personality, a oneness between thought and action. It enhances, more and more, the moral courage which is basic to man. Through love, man becomes conscious of the great force of goodness and virtue that lies within him.

He knows that he is possessed of inherent goodness and godliness, that in himself is a spark of the divine, a force that makes for perfection. All he needs to do is to allow this divine spark to illuminate and permeate his whole being, and darkness will disappear from his heart.

12. The fear of God may have had its rise in the political system of days gone by when every step of man's mortal existence was shadowed by fear; when the earthly king who ruled him demanded abject fear and abject obedience from his subject, and who for infringement of his law could exact inhuman punishment; when the lords for whom he labored, had the power of life and death over his body. Under such governance, men could not with readiness conceive of God as good and merciful, long-suffering and full of loving kindness. God's power, the mind would argue, extends far beyond that of an earthly king, for he is the King of kings; and if the heart sinks with trepidation before the terrestrial king, and even before his high servants, who are mortals of the same flesh and blood, how much more, then, is one to be imbued with the fear of God!

13. Man is now freeing himself from the chains into which he once placed himself. Kings have lost their might, lords are such but in name. Man is almost free. He is beginning to see that the fear which has bound him for centuries was, after all, but an arbitrary force generated by the indifference of man and now destroyed by the will of man. The world, in man's mind, is beginning to lose its medieval aspect of a prison house, and is becoming more spacious and rainbow-hued. God has lost

the traits that made man cower. He is conceived only as the author of peace and happiness; as the One who has instilled softness and tenderness in the human heart, calmness and serenity and order in the heart of nature. He is the fountain of mercy and loving kindness. He is a Father and not a king. To fear Him is to misunderstand His relations to the universe and to man.

14. Through Jewish Science, religion becomes a force, not to weaken man, but to strengthen him; not to nurture, through fear, the debilities which prehistoric ages have transmitted to him, but to endow him with the courage that will carry him to the summit in his climb from progress to progress; not to depress him, but to fill him with new hope and vision that he may see life in truer and brighter colors. Man must conceive God only as the source of infinite goodness, infinite mercy and infinite freedom, and must emulate these divine attributes. God is the only model of perfection, and to become Godlike must be man's aim. Through love of God, not through fear of Him, can we come near to perfection.

15. While man is learning, we believe, to overcome his fear of God, he is still suffering from another form of thralldom—the fear of Public Opinion. It seems that men are mortally afraid one of the other. Man, who has overcome the fear of wild or ferocious animals, who has conquered them and driven them from his habitation, who has succeeded even in chaining and utilizing the forces of nature, is still helpless in the presence of his fellow-man. In former days, man was afraid of his neighbor's javelin and axe; now he dreads his neighbor's

opinion. What will his neighbor think of his conduct, his dress, his children, his home, his gait, his speech, is the question which dominates the individual of today. Public Opinion, not intrinsic merit, seems to be the motivating factor of society.

16. Unfortunately, too, the standard of public opinion is set up by the man of wealth. We all know that the rich man has no advantage in wisdom or spirituality over any other of his fellow mortals, and yet it is he who, by reason merely of his riches, is the leader of society, and it is he whom the rest of the world is trying to imitate, and ingratiate itself with.

17. And this adoration and aping of wealth is exceedingly costly. The desire to appear wealthy, the fear that poverty may be suspected, has undermined the peace and happiness of countless lives. A lack of abundance is by no means a shame. Why, then, a pretence of wealth when wealth is lacking? Is a man less wise, less moral, less sincere, less decent, because he has no superfluous riches? Does lack of wealth in any way affect the qualities of manhood? Why, then, does one act as if it were a disgrace that must be covered up at any cost? The imitation of wealth, as well as the craving for wealth, is becoming so potent a factor in human nature, that man will violate not only the basic rules of society, but also the finest propensities of his own soul in order to reach that petty goal.

18. The desire to secure the good opinion of the world for oneself leads also to many vanities. Note how desirous man is of hiding the lines which time has furrowed

upon him, how eager he is to retain the period of his youth. Youth is actually worshipped; and where it cannot be retained, it is imitated, often in absurd fashion. Why do we fear to grow older? Why do we strive to appear youthful when that glory has fled? Every period in man's life has its beauty and its particular strength. Childhood has its innocence, youth its ambition, and maturity its wisdom. Every stage is beautiful when it comes; to endeavor to prolong one period at the expense of another, is a failure, on the one hand, to comprehend the fundamental principle of existence which is a progressive onward movement, steadily advancing from one height to another; and a lack, on the other hand, of the realization that the power of nature is mightier than the will of man. Man may deceive his neighbor, and even there he is not always successful, but he can never deceive the law of nature. The current, time, carries away everything that may be placed to obstruct its course. It is more becoming to man to advance in age, and endeavor to live up to his age, than to advance in years and conduct himself as if the current of his life had remained stationary. The fear of appearing old, which is absurdity, will give place to pleasure at the advance of age, if only man will himself advance with his years.

19. Another fear is that of illness. It is a form of depression which torments the spirit of man, and is, in many cases, actually responsible for the inroads of disease. In the days of superstition, sickness was regarded as the work of evil spirits which gained entrance into the human body and deranged or destroyed some of its vital

elements. In our age, of course, the fear of spirits has lost its hold completely, but in its stead the theory of germs and microbes is holding us in equal terror. We avoid, with justice, the presence of pestilential insects, but our exaggerated dread of these germ-carriers only gives them added strength. For microbes and germs have little effect upon a healthy individual whose mind is free from fear; this, because man possesses within himself all the forces necessary to combat successfully the invasion of these destructive intruders; but when man is depressed by fear, the vitality of his protective forces is lowered, the body is consequently weakened, and the invaders find easy access to the vital organs.

20. The fear of sickness is the greatest of all sicknesses. Such a fear will actually undermine man's vitality and impair his health. Some there are who at the slightest indisposition already see themselves at death's door. Many a man and woman have spent sleepless nights, driving healing slumber away with their imaginings and their terrors at the fancied encroachment of some dread disease.

21. We must realize the true nature of health, and then we may be able to cope with illness. Health is the natural state of man, illness is the exception. Man is essentially a healthy being. God, the fountain of life and health, created man in his own image; but man, through failure to realize this truth, follows paths which lead to bodily deterioration. Sickness does not mean that the divine in man is impaired, but it means simply that the divine flow of health, the fountain of strength, has been

brought to a standstill. And Divine help can always be attained through earnest prayer.

22. In the sacred Scriptures, fear is regarded as a bondage of the soul, and freedom from it is happiness. When the prophet Isaiah pictures the ideal future which the remnant of Israel will enjoy, he exclaims: "And it shall come to pass in the day, that the Lord shall give thee rest from thy travail and thy fear." To the Psalmist, fear is a destroyer of calmness and peace of mind; therefore, he prays, "Hear my voice, O God, in my prayer; preserve my life from fear."

23. But, the same Psalmist tells us, those who take refuge in God have no cause for fear, for God is with them always, watching over them, that no evil may befall them. Absolute trust and confidence in God is the best shield against fear. "The Lord is my light and my salvation, whom shall I fear?" "The Lord is the stronghold of my life; of whom shall I be afraid?" "Though a host should encamp against me, my heart shall not fear." This intense faith carries the Psalmist safely through all danger and affliction. He is surrounded with an aura which transforms all darkness into light, before which the thought of peril and danger take wing. Face to face with dire want, the thought of starvation does not appal him. He wards off this fear by affirming in all confidence, "The Lord is my Shepherd, I shall not want." Confronted by death, his faith does not fail him, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

24. The author of Proverbs likewise finds that reliance upon God is the best protection against fear: "Be not afraid of sudden terror . . . for the Lord will be thy confidence, and will keep thy foot from being caught."

25. Faith in God, we see thus, is given as the antidote to fear. This faith must be genuine; it must be felt as sincerely as it was held by the Psalmist. God must be conceived as the vitalizing force of all reality, as the essence of all existence. He is the soul of the world, and permeates every particle of its substance. He is therefore the soul of every being; He is the very soul of man. And the fact that He resides *in* man, is the best assurance that man is protected against the invasion of forces hostile and destructive to his existence. God dwells in man, His presence is a tower of strength and a shield to guard him from all ill. Man must realize this truth, and the realization of it will drive out all fear.

26. Fear, like worry, takes its inception from the fact that man feels himself to be alone in this world. When confronted with danger, he believes that the task of extricating himself from imminent peril lies upon himself, and at the same time regards himself as too feeble and insignificant to avert the impending calamity. In the face of adversity and difficulties, which, as a rule, are monstrously exaggerated in his mind, his helplessness appals him, for he thinks that the burden of solving his perplexities rests upon his shoulders alone, and his powers, he feels, are not equal to the task. This sense of helplessness it is that gives rise to overwhelming fear. But man in reality, is not alone in the world. The power that

saturates the universe is also with him; God, who fills the world, dwells also within the innermost depths of his being, and therefore he has no cause to feel alone or unsupported; the reservoir of divine power within him will aid him in overcoming all the perplexities which he may encounter in life.

27. Jewish Science destroys fear from the heart of its adherents by cultivating in them absolute trust and confidence in God. Jewish Science shows how man, from his earliest childhood, may be trained to live without fear. Children may be taught, and very early, of the presence of God and His ways. The divine consciousness will grow and develop in them, and this consciousness is the best assurance of fearless and righteous conduct in life. At the very entrance of life, they will begin to look upon themselves as beings brought here for the sublime task of expressing the divine will, which is equity, justice, goodness, kindness and love.

28. Jewish Science stresses the commandment, "Love the Lord thy God," and adds the injunction, "Do not fear Him." He lavishes His goodness and love upon us; He deals with us as a merciful father; why then fear Him and hide ourselves from His presence? We must attune our senses to the reception of divine love, so that they may be reached by its vibrations. Love your God, and love your fellow-men, for they are created in the image of God.

29. Jewish Science combats the fear of poverty by emphasizing faith in God. Trust in God and He will satisfy all your needs. He has prepared sustenance for all those

to whom He gave life. He has placed it within their reach and has given them the power to go and obtain it. Just as He has prepared sustenance for all the birds, but, having given them the means of obtaining it through their own efforts, has not thrown it into their nests; so, with the same end, He has endowed man with the necessary tool to dig and labor for his bread. It is the process of obtaining his necessities that develops man and makes life interesting. A life of simple comfort, obtained through one's own efforts, a life free from forebodings and fear, is a goal to be desired more ardently than a superabundance of wealth and luxury.

30. Persistent fear should be regarded as a mental ailment. One afflicted with chronic fear should rid himself of it through visualized prayer, as explained in previous pages. In preparation for prayer, he should, as usual, place himself in a position of ease and repose, and close his eyes. He should then visualize divine help emanating in the form of rays of courage and optimism and saturating his center of thought. This mental prayer should be repeated each day for a period of fifteen minutes, and the fear-thoughts will disappear. The following affirmative prayer should be used, where the individual is unable to visualize his prayer: "The Divine Mind is watching over me, He is protecting me; I have nothing to fear." And his prayer will be answered.

CHAPTER XVIII

GRIEF

1. Grief is but another form of worry. Worry is anxiety about the future, grief is anxiety about the past. Sinful as it is to worry about the future, it is equally sinful to grieve about the past. One who is fortified with faith, cannot become the prey of grief, just as he cannot be the victim of worry. The consciousness that he lives in the hand of a kindly Power, whose sole care is the destiny of those whom He brought into existence, frees him from these two burdens. He then realizes that life and destiny are entirely under the care of a Power superior to himself—and it is a Power that has created the world in order to give expression to goodness and happiness. When man realizes this truth, he cannot brood over the past or drown himself in grief; for God's work is always for the best, it is only for man to open his eyes and see the true significance of events.

2. Men's grief, for the most part, centers either on the loss of a dear one, or on the loss of wealth, or on the commission of past sins.

3. Death is the most mysterious event in man's life, and therefore a great deal of speculation as well as fantastic illusions about its nature have multiplied throughout the ages. But death is not more mysterious than

life. Death is not a cessation of existence, for cessation of existence is utterly impossible—entities may change their form, but not their substance; death is but the elimination of the tools for terrestrial adjustment and the elevation of the being to a higher state of life.

4. Elimination for the sake of a higher growth is experienced even in the growth of consciousness. Babyhood dies and makes room for childhood; childhood dies to make room for youth, youth dies to make room for maturity; and when this attains its complete form, it also dies to make room for eternal life—a state stripped of all earthly limitations, akin to the reality of God Himself.

5. Death, therefore, is no calamity, it is an elevation. We must regard it with hope and trust in the goodness of God that whatever He created was not for the sake of annihilation, but for growth. Expression of sorrow for the departed may assuage the wounded emotions, but to *abandon* oneself to grief is sinful; it shows a lack of faith in God's mercy, a lack of belief in God's kindness. God does not uproot that which He once planted, and that knowledge alone should forbid uncontrolled grief over those who have passed before. Moreover, man must not grieve, because life was not given him for grief; man has the essence of God within him, it is his life source; life is an outflow of this essence, and it is impossible to conceive His essence as suffering from grief. To steep oneself in sorrow for the dead is akin to the ancient custom of scathing the flesh for the sake of God. In either case, this self-punishment, consciously or unconsciously inflicted, is contrary to the spirit of faith. Grief tends

to undermine health and drive out the cheerful rays from the mind; it generates an unsalubrious atmosphere for the living, who have been given life in order to enjoy it, not to lay it waste in untoward grief.

6. The Talmud is therefore strongly opposed to excessive grief. The sages of the Talmud, who well understood the meaning of death, instructed man to praise God for death as well as for life. The prayer of the Kadish, recited by the bereaved, is not a lamentation, but an outpouring of adoration to the Almighty for the mercy which He manifests through creation, both in life and in death. "Whatever the All-merciful does is for good."

7. The grief that men suffer over the loss of wealth is even more sinful and also absurd. Wealth is a medium for the attaining of sustenance and comfort, no more. It is needless to say that it in nowise equals the value of life itself—which grief tends to ravage and destroy. The sacrifice of health, the surrender of serenity, the engendering of worries, all for the mere attainment of wealth is an unflattering reflection on the manhood of man. The individual must needs first lose sight of the true values of life, before he can subordinate himself to the worship of gold; he must needs become oblivious of God when he prostrates himself before the golden calf. It marks the degeneration of an individual, as it does that of a people, when all his aims are centered upon the acquisition of wealth. Sustenance and comfort are essential and man should indeed work for their attainment; it is only the sacrifice of the self for wealth, wealth for its own sake, that degrades him and makes his efforts purposeless.

After a man's needs are satisfied, wealth ceases to serve a function in his life, and all his toil for its acquisition is really to no purpose. It is proper for man to seek happiness, but it is not becoming to run after a fortune. Not all who possess wealth are happy, nor are all the poor unhappy; for happiness is very little a matter of wealth or affluence.

8. To grieve, therefore, over the loss of wealth is to do oneself a double injury. Even if grief could bring back the lost wealth, it would be a great question still whether one should pay such a price for wealth. Grief undermines the health, depresses the spirit, imprisons the forces within man that make for happiness; such a price for wealth would well be disproportionate to the comforts that wealth may bring. How much less, then, should one grieve over lost wealth with the knowledge that grief would not in the least measure restore it. On the contrary, when one grieves and pities himself, and centers his mind on his poverty, that very attitude imprisons and restrains the impulses of the individual that might otherwise work for the restitution of wealth. To gain wealth, one must keep his mind free from all thoughts of poverty and failure. If a man sustains losses, he must also lose them from his memory. A loss must never be permitted to develop into a chronic agony. It must be uprooted from thought, destroyed from memory; its place must be levelled; then the mind must be planted with new aspirations, watered with fresh hopes, watched with care and faith; fresh schemes, new enterprises, will shoot forth and bloom, and bear again the fruit of prosperity. The art

of living consists of removing the self-imposed hindrances and obstacles which prevent the divine powers within ourselves from expressing themselves for our happiness and success.

9. It is not always enough, however, to assert and believe in the futility of grief. In the dark hour, a man may find it impossible to avoid the pit of despair, and may fall into it, in despite of his will and reasoning. In such a moment, as in every other critical moment of life, one should utilize the great instrument within his own hands—Prayer. Pray for courage and for hope, and grief will take flight. Pray in the manner taught in Jewish Science. Enter into silence, close your eyes, and see yourself receiving from God's abundance; see yourself in the midst of plenty, prospering and thriving under the guidance of the Divine Mind. Repeat this prayer daily, at regular periods, and your prayer will be answered. Do not make your prayer too specific, do not ask God to give you any specific fortune, or make you the owner of specific possessions. When you make your demands too definite, you are, as it were, asking God, not to answer your prayer, but to serve you. When you expect one to serve you, you offer details as to how the service be done; when you offer a petition, you leave it to the kindness and judgment of the receiver to deal with you according to his own will. We know that the Divine Mind is merciful and just and seeks to benefit those He called into existence. We may know one way, but He knows countless ways by which to benefit us. It is the best one that He always chooses for us. Thus our prayer must ex-

press our wish, but not our judgment, for there is a Supreme Mind working out a plan for us according to His judgment. He places it into our human mind, and our will translates it into reality.

10. The third form of grief that men experience is grief for former failings and wrong-doings. This is a moral grief, and therefore the highest form of grief. It is the distress of a soul seeking purification, but seeking it through the wrong channel. Repentance is a sign of moral progress, but it is only a transitory state, marking the division between the reproachful past and the better-planned future; it is a milestone on the path of one's moral rise. However, when repentance deepens and turns into grief, robbing of all quietude the heart in which it dwells, it ceases to serve its high function but becomes a destructive tool. Instead of stimulating our moral powers to greater efforts, it then paralyzes them and brings them to a stagnant state. In grief, we lose our faith, our hope and our trust, the whole universe becomes a place of darkness and torture. Such affliction of the self is a violation of the Divine Law, which works only for perfection.

11. There is as much danger in overestimating a wrong-doing as in underestimating it, for in either case the vision assumes an improper perspective. The reason is jolted out of its normal balance, and the moral judgment is blurred. In fact, the tendency to overestimate a wrong act, as well as the tendency to underestimate it, are parts of the very same inclination to wrong-doing. We do not need to rebuke our past, nor punish ourselves for

it, we have only to transcend it, to live a better life in the present and aspire to an even better one in the future. When we permit repentance to bite too deeply into our soul, we are simply inviting moroseness and unhappiness in the name of atonement. We are, in reality, making atonement more distant by making ourselves miserable. Man attains the height of his own perfection through joy. It is in the joyful state that all the faculties are awake, all the channels of feeling are astir, thought rises above its mundane routine and merges with the divine mind.

12. To repent of a wrong act is an act of manhood, but to brood over it, is cowardice. Only those who have no faith in God's goodness and in their own power to lift their souls from wretchedness, continue in their despondency over their wrong-doings. God has endowed us with powers that make for perfection, our task is to realize this truth and give full expression to these powers that make for perfection; no wrong thought, no culpable feeling will then venture to invade our inner domain.

CHAPTER XIX

ENVY

1. Men envy the accessories of life, seldom its fundamentals. If men envied goodness, nobility of conduct, wisdom or even good health, there would be a justification for envy; for envy leads to rivalry, and more intense striving, and in consequence, we would have better men, loftier conduct, clearer thinking, and better health in this world. But what men really envy are the puerile gifts of life—wealth, luxury, power, social station. The rivalry for these insignificant values, leads to deadly competition, merciless destruction, bitter struggles and countless victims on the road of attainment.

2. The Talmud counts envy among the vices which remove man from this world prematurely. Truly so, because it is a canker of the spirit; it undermines the health, the vitality, and the mental vigor of the one in whose mind it dwells; it is poverty in the midst of abundance; for he who envies may be rich, may be powerful, may be possessed of many blessings; but they count for naught beside the fact that someone of his friends have more than he. Envy makes men miserable for the things they do not possess, and renders them unable to enjoy that which they do possess. Envy engenders bitter hatred against the one who is envied. There is an intense desire to see his downfall and his hurt. There is rejoicing at his missteps and a gloating satisfaction over his faults

and frailties. There is delight at hearing him decried, and burning misery at hearing him praised. Such an attitude is destructive of man's finer nature, and instills a poison which works havoc both on mind and body.

3. Wealth, power, fame, and social superiority are the chief objects of envy. Yet these are but man-made values. How far from the divine intention is a life that is concentrated to the pursuit of these. And how far, too, is the attainment of these pursuits from the attainment of happiness! Is there one among men who, merely because he has wealth, or because he has fame, or because he has power or social rank, has thereby also gained happiness? Do we not find misery among the rich as among the poor, among the high as among the lowly? And does not happiness, when it is properly invited, come to the humblest and poorest of men, as well as to the mightiest and richest? Happiness is not to be identified with any of the accretions, desirable as some of them may be, that man has brought into life. Happiness is a simpler yet more elusive thing than any of these. Yet it is for these that men envy each other, and it is these that they try to wrest from each other, and it is because of these that they hate and fight and hurt each other.

4. Envy, like all other mental attitudes that destroy health and peace of mind, is a poison. It is a poison in a literal as well as in a figurative sense. It must be discarded, nay, utterly destroyed, for not only man's happiness, but the continuation of civilization is insecure so long as it persists. When envy asserts itself in the heart of men, all productions of the human mind, all the im-

mortal expressions of the human heart, all the creations of human hands are threatened with annihilation. What else but envy has brought about the constantly recurring wars among nations, animosities and bloodshed among races, feuds and malice among neighbors?

5. The antidote to envy is contentment. Contentment lies far deeper in our nature than envy; for envy is an acquired characteristic, while contentment is an integral part of our being; it is an element of the divinity within us. To be contented does not require a change in our nature, it means simply an assertion of our truer, inner self. It implies harmony between the human will and the Divine will. It springs from a correct appraisal of the true values of life.

6. As a groundwork for achieving contentment, man must first realize the divinity that is in him and in every other human being. When he realizes truly that the essence of him, as of everyone else, is divine, he cannot envy others for puerile attainments or differences which have no fundamental value. All men are inherently equal; one is not superior because of his abundance, nor is another inferior because of his want. Poverty is only a discomfort, not a disgrace; and wealth is a convenience, not an elevation. Men are equal in essence, for the same Divine Mind dwells in each one of them. One who regards life from this higher angle, can never see himself either inferior or superior to any other man. Therefore, he can have grounds for neither arrogance nor envy.

7. The chief road to contentment, however, the royal road, is the simple life. The enjoyment of a simple life

destroys envy and breeds contentment. When one has discovered the joy of simple living, the craving for luxury and indulgence melts away; in fact, all forms of excess then become distasteful.

8. Simple living embraces every phase of life. It implies simple food, simple vestures, simple manners. The simple way is the natural way, for nature itself is exceedingly simple; there is no affectation, no ostentation in nature; there is no superfluity in nature.

9. The simple way is also the wholesome way. Simple food is the most nourishing food. Rich foods may be palatable to the jaded taste, but they are assimilated with difficulty, and are inutile as a builder of the body's strength. While rich food may delight the palate, plain food, eaten as nearly as possible the way nature produces it, serves the body better. Nature's food is plain, simple, health restoring; no need to envy the tables of the rich, for not wealth, only self-control is necessary for the selection of the foods best adapted for man's well-being.

10. As in food, so in dress, man must learn that gaudiness, elaborateness does not mean beauty or refinement. One may become conspicuous, but not distinguished for showy vestments. The love of tinsel is a barbaric instinct. The savage embellishes himself with shells and stones and bright painted figures on the body, and believes that he has achieved beauty thereby. Beauty of person, beauty in vesture, beauty in every phase of life is not to be eschewed or despised, for it is one of God's glorious gifts; the love of beauty is another element of the divine within us. But beauty must not be confused

with garishness, and the love of beauty with the love of display. Moreover, the greater beauty of a civilized being must lie in his personality, not merely in his person. A rich personality is not made so by rich vestures or adornment, but by the illumination from within. Not what he places upon himself, but what wells forth from within himself; not what he obtains, but what he attains; good judgment, kindly manners, high aspirations, intelligent actions, sympathetic deeds; these are the true measures of the higher beauty that civilized man may achieve. The lack of these cannot be covered up with sumptuous raiment or costly ornaments. Excess of any kind is a step away from true beauty, a step away from nature. It is not the function of civilization to tear us away from nature, but to bring us nearer and nearer to her, so that we may find her hidden paths, comprehend her laws, and follow her simple ways.

11. Simplicity of conduct is a paramount aspect of the simple life. Here simplicity is identified with genuineness. Any form of behavior which is tainted with pretense or insincerity is unworthy of a child of God. The Divine Mind is visible only in conduct that is simple, which means direct, free from falsehood and affectation. In fact, the Divine Mind can only express Himself in such manner. We observe that in childhood, when the human mind has not yet developed and the Divine Mind is the only directing force within, that simplicity of conduct and genuineness of manner are the rule. The child abhors the constraints of society, and the restrictions of artificial graces. It loves simplicity and sincere expression. It

practices simplicity of conduct, and notes quickly the departure from genuineness in the conduct of his elders. When the human mind develops and takes charge over man's adjustment, this craving for the natural, simple life becomes often silenced, and an unnatural system of behavior, involving arbitrary relationships, groundless pretensions, vain ostentations and mannerisms, takes its place.

12. It is man's privilege to make and remake himself. Through the application of Jewish Science he may so remake himself that the human will shall harmonize itself with the Divine Will; through Jewish Science, he may mould his ambitions and shape his aspirations in a fashion that will bring to himself and to others the greatest measure of health and happiness. Such a goal will not be attained suddenly or preternaturally. To attain contentment and cheer of heart, to make this world a home of peace and good-will, man must train himself with the same persistence and eager anticipation as he who runs a race for a great prize.

13. A Jewish Scientist must make the effort every day to drive envy from his heart. Whenever envy wells forth in his heart, he may at once drive it out by affirming earnestly and repeatedly: "The Divine Consciousness within me expresses itself in contentment." The envious state will then disappear; he will begin to realize that whatever he possesses is sufficient to make him joyful. Instead of looking with bitterness at those who seem to have more than himself, he will be able to recount with thanksgiving the blessings of which he is possessed.

CHAPTER XX

ANGER

1. "Remove anger from your heart, and you thereby remove evil from your flesh." The injunction to refrain from anger is one of the most frequent throughout the Old Testament, for it is a vice to which man is most prone, and one which, indulged in, works him great harm, both physical and spiritual. The admonition, in the Bible, against anger is greater than against worry, fear and grief; for while the latter involve a great hurt to the individual, anger proves noxious also to others. The Talmud, too, considers anger the root of many sins. "Do not get angry," it says, "and you will not sin." "He who becomes angry, if he is a wise man, his wisdom relinquishes him, and if he is a prophet, his prophecy forsakes him."

2. Anger puts man into a state of temporary madness. While in anger, man loses possession of his rational faculties; his softness, his tenderness, his humanity are overpowered and banished, temporarily, at least. The angry man becomes oblivious of his relationships, of his duties, of the standards of society; he commits acts which in his serene moments he would scorn others for perpetrating. The more intense degrees of anger, those of rage and fury, express themselves in violent and vehement action. It is

unmistakable that the balancing and deliberating mind does not occupy the throne of direction and control at the moment.

3. Anger is a mental manifestation, but it works havoc with the physical as well as with the mental processes. The outward effects of anger upon the body are obvious. Even in the briefest spasm of anger, the pulse suddenly becomes strong and rapid, the face flushed or pale in the extreme, the brow is creased, the eyes protrude or flash venomously, the whole being is in unpleasant commotion. Very often, the unnatural excitation gives way to a reaction in which the bodily processes are all slowed down, and depression sets in. This takes place generally after the anger has subsided.

4. More than this, the passion of anger, while in action, distills an actual poison, which may spread throughout the system or settle in one of the organs—to its great detriment. Evil effects follow every single attack of anger; but more serious consequences, such as derangement of the liver, weakening of the heart and inflammation of the brain, may follow the habitual indulgence in paroxysms and moods of anger. A violent outburst of anger has sometimes been followed by instant death, as if a strong poison had been administered.

5. During anger, vital energy pours out from the body, and leaves every organ, and every faculty as well, in a deteriorated condition. It undermines the mentality as it does the vitality of man. It obscures the vision and blinds the understanding. It is a devouring flame, consuming the finer sensibilities, undermining the subtle pow-

ers of the mind, numbing the keener and the more tender emotions.

6. One who is subject to fits of anger has doubtless observed that he may count very few friends; for very few care to come into intimate contact with one in whose presence they must refrain from being their natural selves or expressing any opinion contrary to his, lest they expose themselves to his uncontrolled ire.

7. Anger begins in folly and ends in repentance. It is a fire which one kindles against an enemy, but which consumes one's own heart. Anger may or may not incite anger in others, but in either case, it unfailingly breeds hatred and contempt. Anger either chills or inflames the heart against which it is directed; it creates an atmosphere of bitterness and resentment which poisons and destroys. It turns friends into enemies and friendship into hatred. But hatred is a foreign element in the make-up of man. It is the Divine intention that all men feel their kinship. The same Divine Mind that dwells in one dwells in the other, and the Divine Mind is One. There is therefore a unifying force dwelling in all humanity, making mankind akin. Differences between men arise in the human mind, and *its* inclinations and actions can be controlled and directed. The enmity between man and man which arises from the untrammelled expression of anger must be controlled through the exercise of friendship and kindliness.

8. Anger as a tendency in man may trace its origin to a remote and primitive past. In the ferocious struggle of the pre-historic days between man and beast, anger

perhaps was an instrument, a driving force to concentrate all the fighting powers of man into a deadly blow against the marauding brute. For anger is a pre-requisite to fighting, and the life of the pre-historic man was a continuous struggle against beast and fellowman. Even today, when a nation is at war, its leaders strive with might and main to arouse in the people a state of anger, of fury against the enemy country, so that they may strike mercilessly at their foes. Slandorous accusations even are invented against the opposing country, in order to arouse the indignation of the fighting masses.

9. But civilization means the emancipation of the human mind from the beastlike propensities of the past. It means the transformation of the human mind; it means the elevation of the human heart to a finer level of existence. Anger, like other savage tendencies, must have been an aid and a necessity in the age of savagery, but today, in civilized life, it has no function whatsoever; it serves only as a detriment to the individual, in his inner life as well as in his outer relationships. There is no longer a vital necessity for anger, as there was perhaps in primitive days. Man has conquered the perilous environment in which primitive man had to struggle for his place in the scheme of things; and in his relation with his fellowman, we find that man benefits far more by peaceful co-operation than by ferocious opposition; in fact, the overthrow of his fellow men very often accounts also for his own ruin. If civilization is to mean anything of fundamental import, it must mean, first of all, the eradication of all the pernicious tendencies transmitted to us by the

past. It must teach us to divest ourselves of worry, grief, fear, anger, and all other ravaging traits which connect us with that past; it must, on the other hand, cultivate and encourage those inclinations which bring our development to a higher plane, and harmonize our being with the Divine Mind. Anger must be eradicated from our consciousness, if we wish to keep unsullied the image of God within us.

10. One of the greatest misfortunes of anger is that, like the habit of worry, it obtains a stronger and still stronger hold on the individual, the more he gives way to it. At first, anger or indignation may be aroused at what appears to be of real moment. But if this anger is not checked at every occasion, even of the most provocative kind, it will soon be that even the most insignificant incident or misunderstanding will arouse it. It will stir in the individual at the least provocation. His disposition will become chronically irritable. He will make wretched those about him as well as himself. Once the disposition towards anger has developed, it will actually seek out situations in which anger may burst forth. The mind will not rest, it will seek to be irritable, and, in the end, will actually create situations for the exercise of its anger.

11. Irritability, anger, fury, rage, are only degrees of one and the same reaction. They only find expression when the human mind refuses to pause and think; when it fails to recognize the higher truths of its being, when it loses sight of its higher purpose, and surrendering to negative emotions, allows them to lead and direct it.

These, in turn, shatter man's being, and uproot his finer sensibilities and acquisitions.

12. Anger is a violation of the very fundamentals of Jewish Science. Serenity and calmness, tolerance and cheerfulness, must find a constant abode in the heart of the Jewish Scientist, and these will drive out anger and give it no occasion for expression. Man has the power to save himself from the invisible foes that invade his mind and sear his being. When one frees himself from anger, he frees himself, at the same time, from many other diseases; for anger is constantly sapping the springs of vitality, and bringing it to a low ebb—a state wherein all manner of physical ailments find entrance. It is much easier to heal oneself from this failing, than to continue to suffer from it. The fact that the state of anger exists, is of itself no reason for its continuance. It may, at first, be easier for the irritable to react irritably than to turn to a state of calmness, but this easy reaction proves disproportionately costly in the end, and must be uprooted before it exacts too heavy a penalty.

13. When anger has become habitual or chronic, it must be regarded as a sickness, and the help of the Divine Mind must be invoked through prayer, just as is done in the alleviation of other ailments. Let the one who suffers from the habit of anger visualize himself in a calm state. This should be done at definite periods, morning and evening. All the preparations prerequisite to the offering of a visualized prayer for the healing of other diseases are essential also in the prayer for the healing of anger. Relaxation, earnest concentration and implicit

faith must precede the visualized appeal. It will always be answered.

14. Or when the imagination is unable to visualize the prayer, one should affirm: "The Divine Consciousness in me expresses itself in calmness and in peace." This affirmative prayer should be offered twice each day, and whenever a situation arises which is likely to cause an upsurging of anger or bitterness in the heart. Affirmations should be offered in an easy, relaxed posture; but in the case of anger, they may also be offered while walking very slowly, with actually measured steps. In either case, the prayer will be answered. Not only will the marks of anger disappear from the countenance, but anger itself will be eradicated from the depths of consciousness.

PART IV

READINGS FROM THE SCRIPTURES

THE DIVINE MIND

I

1. Lift up your eyes on high, and see: who hath created these? He that bringeth out their host by number, He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one faileth.

2. For He spoke, and it was; He commanded, and it stood.

3. The heavens declare the glory of God, and the firmament showeth His handiwork;

4. Day unto day uttereth speech, and night unto night revealeth knowledge;

5. There is no speech, there are no words, neither is their voice heard.

6. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

7. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

8. He counteth the number of the stars; He giveth them all their names.

These passages are selected from the New Translation of the Bible published by the Jewish Publication Society of America.

9. He gathereth the waters of the sea together as a heap; He layeth up the deeps in storehouses.

10. He giveth snow like wool; He scattereth the hoarfrost like ashes.

11. He casteth forth His ice like crumbs.

12. He sendeth forth His word and melteth them; He causeth the wind to blow, and the waters flow.

13. How manifold are Thy works, O Lord! In wisdom hast Thou made them all; the earth is full of Thy possessions.

1. Isaiah 40 : 26

2. Psalm 33 : 9

3. Psalm 19 : 2

4. Psalm 19 : 3

5. Psalm 19 : 4

6. Psalm 19 : 5

7. Psalm 19 : 6

8. Psalm 147 : 4

9. Psalm 33 : 7

10. Psalm 147 : 16

11. Psalm 147 : 17

12. Psalm 147 : 18

13. Psalm 104 : 24

2

1. Hear, O Israel: The Lord our God, the Lord is One.

2. Unto thee it was shown, that thou mightest know that the Lord, He is God; there is none else beside Him.

3. Know this day, and lay it to thy heart, that the Lord, He is God in heaven above and upon the earth beneath; there is none else.

4. Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts: I am the first, and I am the last, and beside Me there is no God.

5. I, even I, am the Lord; and beside me there is no savior.

6. I have declared, and I have saved, and I have announced, and there was no strange God among you.

7. There is none holy as the Lord; for there is none beside Thee; neither is there any rock like our God.

8. For who is God, save the Lord? And who is a Rock, save our God?

9. The God who is my strong fortress, and who letteth my way go forth straight;

10. Who maketh my feet like hinds'; and setteth me upon my high places.

11. Who is like unto Thee, O Lord, among the mighty? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?

12. O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what God is there is heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

1. Deuteronomy 6 : 4

2. Deuteronomy 4 : 35

3. Deuteronomy 4 : 39

4. Isaiah 44 : 6

5. Isaiah 43 : 11

6. Isaiah 43 : 12

7. I Samuel 2 : 2

8. II Samuel 22 : 32

9. II Samuel 22 : 33

10. II Samuel 2 : 22 : 34

11. Exodus 15 : 11

12. Deuteronomy 3 : 24

3

O LORD, Thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising,

Thou understandest my thought afar off.

Thou measurest my going about and my lying down,

And art acquainted with all my ways.

For there is not a word in my tongue,

But lo, O LORD, Thou knowest it altogether.
Thou hast hemmed me in behind and before,
And laid Thy hand upon me.
Such knowledge is too wonderful for me;
Too high, I cannot attain unto it.

Psalm 139 : 1-6

4

Whither shall I go from Thy spirit?
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there;
If I make my bed in the netherworld, behold, Thou art
there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there would Thy hand lead me,
And Thy right hand would hold me.
And if I say: 'Surely the darkness shall envelop me,
And the light about me shall be night';
Even the darkness is not too dark for Thee,
But the night shineth as the day;
The darkness is even as the light.

For thou hast made my reins;
Thou hast knit me together in my mother's womb.
I will give thanks unto Thee, for I am fearfully and
wonderfully made;
Wonderful are Thy works;
And that my soul knoweth right well.
My frame was not hidden from Thee,

When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unformed substance,
And in Thy book they were all written—
Even the days that were fashioned,
When as yet there was none of them.
How weighty also are Thy thoughts unto me, O God!
How great is the sum of them!
If I would count them, they are more in number than
the sand;
Were I to come to the end of them, I would still be
with Thee.

Psalm 139 : 7-18

5

Bless the LORD, O my soul.
O LORD my God, Thou art very great;
Thou art clothed with glory and majesty.
Who coverest Thyself with light as with a garment,
Who stretchest out the heavens like a curtain;
Who layest the beams of Thine upper chambers in the
waters,
Who makest the clouds Thy chariot,
Who walkest upon the wings of the wind;
Who makest winds Thy messengers,
The flaming fire Thy ministers.

Who didst establish the earth upon its foundations,
That it should not be moved for ever and ever;
Thou didst cover it with the deep as with a vesture;

The waters stood above the mountain.
At Thy rebuke they fled,
At the voice of Thy thunder they hasted away—
The mountains rose, the valleys sank down—
Unto the place which Thou hadst founded for them;
Thou didst set a bound which they should not pass over,
That they might not return to cover the earth.

Who sendeth forth springs into the valleys;
They run between the mountains;
They give drink to every beast of the field,
The wild asses quench their thirst.
Beside them dwell the fowl of the heaven,
From among the branches they sing.
Who waterest the mountain from Thine upper chambers;
The earth is full of the fruit of Thy works.

Who causest the grass to spring up for the cattle,
And herb for the service of man;
To bring forth bread out of the earth,
And wine that maketh glad the heart of man,
Making the face brighter than oil,
And bread that stayeth man's heart.
The trees of the LORD have their fill,
The cedars of Lebanon, which He hath planted;
Wherein the birds make their nests;
As for the stork, the fir-trees are her house.
The high mountains are for the wild-goats;
The rocks are a refuge for the conies.

Who appointedst the moon for seasons;
The sun knoweth his going down.
Thou makest darkness, and it is night,
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey.
And seek their food from God.
The sun ariseth, they slink away,
And couch in their dens.
Man goeth forth unto his work
And to his labour until the evening.

How manifold are Thy works, O LORD
In wisdom hast Thou made them all;
The earth is full of Thy creatures,

Psalm 104: 1-24

6

1. He will judge the world in righteousness, He will minister judgment to the peoples with equity.

2. The Lord is righteous in all His ways, and gracious in all His works.

3. He loveth righteousness and justice; the earth is full of the loving kindness of the Lord.

4. For the word of the Lord is upright; and all His work is done in faithfulness.

5. The eyes of the Lord are toward the righteous, and His ears are open unto their cry.

6. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

7. Thy loving kindness, O Lord, is in the heavens; Thy faithfulness reacheth unto the skies.

8. Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; man and beast Thou preservest, O Lord.

9. Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness.

10. For they shall soon wither like the grass, and fade as the green herb.

11. Commit thy way unto the Lord; trust also in Him, and He will bring it to pass.

12. And He will make thy righteousness to go forth as the light, and thy night as the noonday.

13. For the word of the Lord is upright; and all His work is done in faithfulness.

1. Psalm 9 : 9

2. Psalm 145 : 17

3. Psalm 33 : 5

4. Psalm 33 : 4

5. Psalm 34 : 16

6. Psalm 34 : 17

7. Psalm 36 : 6

8. Psalm 36 : 7

9. Psalm 37 : 1

10. Psalm 37 : 2

11. Psalm 37 : 5

12. Psalm 37 : 6

13. Psalm 33 : 4

7

1. Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory.

2. O God, Thy way is in holiness; who is a great God like unto God?

3. Thou art the God that doest wonders.

4. The Lord reigneth; let the earth rejoice; let the multitude of isles be glad.

5. Clouds and darkness are round about Him; righteousness and justice are the foundation of His throne.

6. His lightnings lighteth up the world; the earth saw and trembled.

7. The mountains melteth like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

8. The heavens declared His righteousness, and all the peoples saw His glory.

9. There is none holy but the Lord, for there is none beside Thee.

10. Who is like unto Thee, O Lord, among the mighty? Who is like unto Thee, glorious in holiness?

1. Isaiah 6 : 3

2. Psalm 77 : 14

3. Psalm 77 : 15

4. Psalm 97 : 1

5. Psalm 97 : 2

6. Psalm 97 : 4

7. Psalm 97 : 5

8. Psalm 97 : 6

9. I Samuel 2 : 21

10. Exodus 15 : 11

8

1. The Lord is good to all; and His tender mercies are over all His works.

2. The Lord is gracious and full of compassion; slow to anger and of great mercy.

3. The Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous.

4. The Lord preserveth the strangers; He upholdeth the fatherless and the widow.

5. He giveth to the beast his food, and to the young ravens which cry.

6. Though I walk in the midst of trouble, Thou quickenest me; Thou stretchest forth Thy hand against the wrath of mine enemies, and Thy right hand doth save me.

7. The Lord will accomplish that which concerneth me; Thy mercy, O Lord endureth for ever.

8. He restoreth my soul; He guideth me in straight paths for His name's sake.

9. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me.

10. Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my head with oil; my cup runneth over.

11. Surely goodness and mercy shall follow me all the days of my life.

12. Thou art my Father, my God, and the rock of my salvation.

13. Thou hast also given me Thy shield of salvation; and Thy gentleness hath made me great.

1. Psalm 145 : 9

2. Psalm 145 : 8

3. Psalm 146 : 8

4. Psalm 146 : 9

5. Psalm 147 : 9

6. Psalm 138 : 7

7. Psalm 138 : 8

8. Psalm 23 : 3

9. Psalm 23 : 4

10. Psalm 23 : 5

11. Psalm 23 : 6

12. Psalm 89 : 27

13. II Samuel 22 : 36

ADORATION

9

The heavens declare the glory of God,
And the firmament showeth His handiwork;

Day unto day uttereth speech,
And night unto night revealeth knowledge;
There is no speech, there are no words,
Neither is their voice heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath He set a tent for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.
The law of the Lord is perfect, restoring the soul;
The testimony of the Lord is sure, making wise the simple.
The precepts of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring forever;
The ordinances of the Lord are true, they are righteous altogether;
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the honeycomb.
Moreover by them is Thy servant warned;
In keeping of them there is great reward.

10

The hearth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the mountain of the Lord?
And who shall stand in His holy place?
He that hath clean hands, and a pure heart;
Who hath not taken My name in vain,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
Such is the generation of them that seek after Him,
That seek Thy face, even Jacob.

Selah

Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors;
That the King of glory may come in.
'Who is the King of glory?'
'The Lord strong and mighty,
The Lord mighty in battle.'
Lift up your heads, O ye gates,
Yea, lift them up, ye everlasting doors;
That the King of glory may come in.
'Who then is the King of glory?'
'The Lord of hosts;
He is the King of glory.'

Selah

I I

Ascribe unto the Lord, O ye sons of might,
Ascribe unto the Lord glory and strength.
Ascribe unto the Lord the glory due unto His name;
Worship the Lord in the beauty of holiness.
The voice of the Lord is upon the waters;
The God of glory thundereth,
Even the Lord upon many waters.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars;
Yea, the Lord breaketh in pieces the cedars of Lebanon.
He maketh them also to skip like a calf;
Lebanon and Sirion like a young wild-ox.
The voice of the Lord heweth out flames of fire.
The voice of the Lord shaketh the wilderness;
The Lord shaketh the wilderness of Kadesh.
The voice of the Lord maketh the hinds to calve,
And strippeth the forests bare;
And in His temple all say: 'Glory.'
The Lord sat enthroned at the flood;
Yea, the Lord sitteth as King for ever.
The Lord will give strength unto His people;
The Lord will bless His people with peace.

Psalm 29

I 2

Thy loving kindness, O Lord, is in the heavens;
Thy faithfulness reacheth unto the skies.

Thy righteousness is like the mighty mountains;
Thy judgments are like the great deep;
Man and beast Thou preservest, O Lord.
How precious is Thy loving kindness, O God!
And the children of men take refuge in the shadow of
Thy wings.
They are abundantly satisfied with the fatness of Thy
house;
And Thou makest them drink of the river of Thy pleasures.
For with Thee is the fountain of life;
In Thy light do we see light.
O continue Thy loving kindness unto them that know
Thee;
And Thy righteousness to the upright in heart.

Psalm 36: 6-11

13

I will sing of the mercies of the Lord forever;
To all generations will I make known Thy faithfulness
with my mouth.
For I have said: 'For ever is mercy built;
In the very heavens Thou dost establish Thy faithfulness.
I have made a covenant with My chosen,
I have sworn unto David My servant:
For ever will I establish thy seed,
And build up thy throne to all generations.' Selah
So shall the heavens praise Thy wonders, O Lord,

Thy faithfulness also in the assembly of the holy ones.
For who in the skies can be compared unto the Lord,
Who among the sons of might can be likened unto the
Lord,

Thou rulest the proud swelling of the sea;
When the waves thereof arise, Thou stillest them.
Thine is an arm with might;
Strong is Thy hand, and exalted is Thy right hand.
Righteousness and justice are the foundation of Thy
throne;

Mercy and truth go before Thee.

Happy is the people that know the joyful shout;
They walk, O Lord, in the light of Thy countenance.
In Thy name do they rejoice all the day;
And through Thy righteousness are they exalted.
For Thou art the glory of their strength;
And in Thy favour our horn is exalted.

Psalm 89: 2-7; 10; 14-18

14

It is a good thing to give thanks unto the Lord,
And to sing praises unto Thy name, O Most High;
To declare Thy loving kindness in the morning,
And Thy faithfulness in the night seasons,
With an instrument of ten strings, and with the psaltery;
With a solemn sound upon the harp.
For Thou, Lord, hast made me glad through Thy work;
I will exult in the works of Thy hands.
How great are Thy works, O Lord!

Thy thoughts are very deep.
A brutish man knoweth not,
Neither doth a fool understand this.
When the wicked spring up as the grass,
And when all the workers of iniquity do flourish;
It is that they may be destroyed for ever.
The righteous shall flourish like the palm-tree;
He shall grow like a cedar in Lebanon.
Planted in the house of the Lord,
They shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be full of sap and richness;
To declare that the Lord is upright,
My Rock, in whom there is no unrighteousness.

Psalm 92: 2-8; 13-16

15

O sing unto the Lord a new song;
Sing unto the Lord, all the earth.
Sing unto the Lord, bless His name;
Proclaim His salvation from day to day.
Declare His glory among the nations,
His marvellous works among all the peoples.
For great is the Lord, and highly to be praised;
He is to be feared above all gods.
For all the gods of the peoples are things of nought;
But the Lord made the heavens.
Honour and majesty are before Him;
Strength and beauty are in His sanctuary.

Ascribe unto the Lord, ye kindreds of the peoples,
Ascribe unto the Lord glory and strength.
Ascribe unto the Lord the glory due unto His name;
Bring an offering, and come into His courts.
O worship the Lord in the beauty of holiness;
Tremble before Him, all the earth.
Say among the nations: 'The Lord reigneth.'
The world also is established that it cannot be moved;
He will judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy;
Before the Lord, for He is come;
For He is come to judge the earth;
He will judge the world with righteousness,
And the peoples in His faithfulness.

Psalm 96: 1-13

16

O sing unto the Lord a new song;
For He hath done marvellous things;
His right hand, and His holy arm, hath wrought salvation for Him.
The Lord hath made known His salvation;
His righteousness hath He revealed in the sight of the nations.
He hath remembered His mercy and His faithfulness toward the house of Israel;

All the ends of the earth have seen the salvation of our
God.

Shout unto the Lord, all the earth;
Break forth and sing for joy, yea, sing praises.
Sing praises unto the Lord with the harp;
With the harp and the voice of melody.
With trumpets and sound of the horn
Shout ye before the King, the Lord.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein;
Let the floods clap their hands;
Let the mountains sing for joy together;
Before the Lord, for He is come to judge the earth;
He will judge the world with righteousness,
And the peoples with equity.

Psalm 98: 1-9

17

Shout unto the Lord, all the earth.
Serve the Lord with gladness;
Come before His presence with singing.
Know ye that the Lord He is God;
It is He that hath made us, and we are His,
His people, and the flock of His pasture.
Enter into His gates with thanksgiving,
And into His courts with praise;
Give thanks unto Him, and bless His name.
For the Lord is good; His mercy endureth for ever;
And His faithfulness unto all generations.

Psalm 100: 1-5

18

Praise the Lord, O my soul.
I will praise the Lord while I live;
I will sing praises unto my God while I have my being.
Put not your trust in princes,
Nor in the son of a man, in whom there is no help.
His breath goeth forth, he returneth to his dust;
In that very day his thoughts perish.
Happy is he whose help is the God of Jacob,
Whose hope is in the Lord his God,
Who made heaven and earth,
The sea, and all that in them is;
Who keepeth truth for ever;
Who executeth justice for the oppressed;
Who giveth bread to the hungry.
The Lord looseth the prisoners;
The Lord openeth the eyes of the blind;
The Lord raiseth them that are bowed down;
The Lord loveth the righteous;
The Lord preserveth the strangers;
He upholdeth the fatherless and the widow;
But the way of the wicked He maketh crooked.
The Lord will reign for ever,
Thy God, O Zion, unto all generations.
Hallelujah.

Psalm 146: 1-10

19

And Hannah prayed, and said:
My heart exulteth in the Lord,

My horn is exalted in the Lord;
My mouth is enlarged over mine enemies;
Because I rejoice in Thy salvation.
There is none holy as the Lord;
For there is none beside Thee;
Neither is there any rock like our God.
Multiply not exceeding proud talk;
Let not arrogance come out of your mouth;
For the Lord is a God of knowledge,
And by Him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread;
And they that were hungry have ceased;
While the barren hath borne seven,
She that had many children hath languished.
The Lord killeth, and maketh alive;
He bringeth low, He also lifteth up.
The Lord maketh poor, and maketh rich;
He bringeth low, He also lifteth up.
He raiseth up the poor out of the dust,
He lifteth up the needy from the dung-hill,
To make them sit with princes,
And inherit the throne of glory;
For the pillars of the earth are the Lord's,
And He hath set the world upon them.
He will keep the feet of His holy ones,
But the wicked shall be put to silence in darkness;
For not by strength shall man prevail.

They that strive with the Lord shall be broken to pieces;
Against them will He thunder in heaven;

I Samuel 2: 1-10

20

The Lord is my strength and song,
And He is become my salvation;
This is my God, and I will glorify Him;
My father's God, and I will exalt Him.
The Lord is a man of war,
The Lord is His name.
Pharoah's chariots and his host hath He cast into the sea,
And his chosen captains are sunk in the Red Sea.
The depths cover them—
They went down into the depths like a stone.
Thy right hand, O Lord, glorious in power,
Thy right hand, O Lord, dasheth in pieces the enemy.
And in the greatness of Thine excellency Thou over-
throwest them that rise up against Thee;
Thou sendest forth Thy wrath, it consumeth them as
stubble.
And with the blast of Thy nostrils the waters were piled
up—
The floods stood upright as a heap;
The deeps were congealed in the heart of the sea.
'I will pursue, I will overtake, I will divide the spoil;
The enemy said:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.'

Thou didst blow with Thy wind, the sea covered them;
They sank as lead in the mighty waters.
Who is like unto Thee, O Lord, among the mighty?
Who is like unto Thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchest out Thy right hand—
The earth swallowed them.
Thou in Thy love hast led the people that Thou hast redeemed;
Thou hast guided them in Thy strength to Thy holy habitation.
The peoples have heard, they tremble;
Pangs have taken hold on the inhabitants of Philistia.
Then were the chiefs of Edom affrighted;
The mighty men of Moab, trembling taketh hold upon them;
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of Thine arm they are as still as a stone;
Till Thy people pass over, O Lord,
Till the people pass over that Thou hast gotten.
Thou bringest them in, and plantest them in the mountain of Thine inheritance,
The place, O Lord, which Thou hast made for Thee to dwell in,
The sanctuary, O Lord, which Thy hands have established.
The Lord shall reign for ever and ever.

21

Thou art the Lord, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee. Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, even to give it unto his seed, and hast performed Thy words; for Thou art righteous. And Thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea; and didst show signs and wonders upon Pharoah, and on all his servants, and on all the people of his land; for Thou knewest that they dealt proudly against them; and didst get Thee a name, as it is this day. And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers Thou didst cast into the depths, as a stone into the mighty waters. Moreover in a pillar of cloud Thou didst lead them by day; and in a pillar of fire by night, to give them light in the way wherein they should go. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right ordinances and laws of truth, good statutes and commandments; and madest known unto them Thy holy sabbath, and didst

command them commandments, and statutes, and a law, by the hand of Moses Thy servant; and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and didst command them that they should go in to possess the land which Thou hast lifted up Thy hand to give them.

Nehemiah 9: 6-15

SUPPLICATION

22

Unto Thee, O Lord, do I lift up my soul.
O my God, in Thee have I trusted, let me not be
ashamed;
Let not mine enemies triumph over me.
Yea, none that wait for Thee shall be ashamed;
They shall be ashamed that deal treacherously without
cause.
Show me Thy ways, O Lord,
Teach me Thy paths.
Guide me in Thy truth, and teach me;
For Thou art the God of my salvation;
For Thee do I wait all the day.
Remember, O Lord, Thy compassions and Thy mercies;
For they have been from of old.
Remember not the sins of my youth, nor my transgressions;
According to Thy mercy remember Thou me,
For thy goodness' sake, O Lord.

Good and upright is the Lord;
Therefore doth He instruct sinners in the way.
He guideth the humble in justice;
And He teacheth the humble His way.
All the paths of the Lord are mercy and truth
Unto such as keep His covenant and His testimonies.

Psalm 25: 1-10

23

Hear, O Lord, when I call with my voice,
And be gracious unto me, and answer me.
In Thy behalf my heart hath said: 'Seek ye My face';
Thy face, Lord, will I seek.
Hide not Thy face from me;
Put not Thy servant away in anger;
Thou hast been my help;
Cast me not off, neither forsake me,
O God of my salvation.
For though my father and my mother have forsaken me,
The Lord will take me up.
Teach me Thy way, O Lord;
And lead me in an even path,
Because of them that lie in wait for me.
Deliver me not over unto the will of mine adversaries;
For false witnesses are risen up against me, and such as
breathe out violence.
If I had not believed to look upon the goodness of the
Lord
In the land of the living!—

Wait for the Lord;
Be strong, and let thy heart take courage;
Yea, wait thou for the Lord.

Psalm 27: 7-14

24

In Thee, O Lord, have I taken refuge; let me never be
ashamed;
Deliver me in Thy righteousness.
Incline Thine ear unto me, deliver me speedily;
Be Thou to me a rock of refuge, even a fortress of defence,
to save me.
For Thou art my rock and my fortress;
Therefore for Thy name's sake lead me and guide me.
Bring me forth out of the net that they have hidden for
me;
For Thou art my stronghold.
Into Thy hand I commit my spirit;
Thou hast redeemed me, O Lord, Thou God of truth.
I hate them that regard lying vanities;
But I trust in the Lord.
I will be glad and rejoice in Thy loving kindness;
For Thou hast seen mine affliction,
Thou hast taken cognizance of the troubles of my soul,
And Thou hast not given me over into the hand of the
enemy;
Thou hast set my feet in a broad place.

Psalm 31: 2-9

25

Be gracious unto me, O God, be gracious unto me,
For in Thee hath my soul taken refuge;
Yea, in the shadow of Thy wings will I take refuge,
Until calamities be overpast.
I will cry unto God Most High;
Unto God that accomplisheth it for me.
He will send from heaven, and save me,
When he that would swallow me up taunteth; Selah
God shall send forth His mercy and His truth.
My soul is among lions, I do lie down among them that
are aflame;
Even the sons of men, whose teeth are spears and arrows,
And their tongue a sharp sword.
Be Thou exalted, O God, above the heavens;
Thy glory be above all the earth.
They have prepared a net for my steps,
My soul is bowed down;
They have digged a pit before me,
They are fallen into the midst thereof themselves. Selah
My heart is steadfast, O God, my heart is steadfast;
I will sing, yea, I will sing praises.
Awake, my glory; awake, psaltery and harp;
I will awake the dawn.
I will give thanks unto Thee, O Lord, among the peoples;
I will sing praises unto Thee among the nations.
For Thy mercy is great unto the heavens,
And Thy truth unto the skies.

Be Thou exalted, O God, above the heavens;
Thy glory be above all the earth.

Psalm 57: 2-12

26

Incline Thine ear, O Lord, and answer me;
For I am poor and needy.
Keep my soul, for I am godly;
O Thou my God, save Thy servant that trusteth in Thee.
Be gracious unto me, O Lord;
For unto Thee do I cry all the day.
Rejoice the soul of Thy servant;
For unto Thee, O Lord, do I lift up my soul.
For Thou, Lord, art good, and ready to pardon,
And plenteous in mercy unto all them that call upon
Thee.
Give ear, O Lord, unto my prayer;
And attend unto the voice of my supplications.
In the day of my trouble I call upon Thee;
For Thou wilt answer me.
There is none like unto Thee among the gods, O Lord;
And there are no works like Thine.
All nations whom Thou hast made shall come and prostrate themselves before Thee, O Lord;
And they shall glorify Thy name.
For Thou art great, and doest wondrous things;
Thou art God alone.
Teach me, O Lord, Thy way, that I may walk in Thy truth;
Make one my heart to revere Thy name.

I will thank Thee, O Lord my God, with my whole heart;
And I will glorify Thy name for evermore.
For great is Thy mercy toward me;
And Thou hast delivered my soul from the lowest nether-
world.

Psalm 86: 1-13

27

Give ear to my words, O Lord,
Consider my meditation.
Hearken unto the voice of my cry, my King, and my God;
For unto Thee do I pray.
O Lord, in the morning shalt Thou hear my voice;
In the morning will I order my prayer unto Thee, and
will look forward.
For Thou art not a God that hath pleasure in wicked-
ness;
Evil shall not sojourn with Thee.
The boasters shall not stand in Thy sight;
Thou hatest all workers of iniquity.
Thou destroyest them that speak falsehood;
The Lord abhorreth the man of blood and deceit.
But as for me, in the abundance of Thy lovingkindness
will I come into Thy house;
I will bow down toward Thy holy temple in the fear of
Thee.
O Lord, lead me in Thy righteousness because of them
that lie in wait for me;
Make Thy way straight before my face.

Psalm 5: 1-9

Teach me, O Lord, the way of Thy statutes;
And I will keep it at every step.
Give me understanding, that I keep Thy law
And observe it with my whole heart.
Make me to tread in the path of Thy commandments;
For therein do I delight.
Incline my heart unto Thy testimonies,
And not to covetousness.
Turn away mine eyes from beholding vanity,
And quicken me in Thy ways.
Confirm Thy word unto Thy servant,
Which pertaineth unto the fear of Thee.
Turn away my reproach which I dread;
For Thine ordinances are good.
Behold, I have longed after Thy precepts;
Quicken me in Thy righteousness.
So shall I observe Thy law continually
For ever and ever;
And I will walk at ease,
For I have sought Thy precepts;
I will also speak of Thy testimonies before Kings,
And will not be ashamed.
And I will delight myself in Thy commandments,
Which I have loved.
I will lift up my hands also unto Thy commandments,
which I have loved;
And I will meditate in Thy statutes.

29

God be gracious unto us, and bless us;
May He cause His face to shine toward us; Selah
That Thy ways may be known upon earth,
Thy salvation among all nations.
Let the peoples give thanks unto Thee, O God;
Let the peoples give thanks unto Thee, all of them.
O let the nations be glad and sing for joy;
For Thou wilt judge the peoples with equity,
And lead the nations upon earth. Selah
Let the peoples give thanks unto Thee, O God;
Let the peoples give thanks unto Thee, all of them.
The earth hath yielded her increase;
May God, our own God, bless us.
May God bless us;
And let all the ends of the earth revere Him.

Psalm 67: 2-8

30

Hear my cry, O God;
Attend unto my prayer.
From the end of the earth will I call unto Thee, when my
heart fainteth;
Lead me to a rock that is too high for me.
For Thou hast been a refuge for me,
A tower of strength in the face of the enemy.
I will dwell in Thy Tent for ever;
I will take refuge in the covert of Thy wings. Selah

For Thou, O God, hast heard my vows;
Thou hast granted the heritage of those that fear Thy
name.

So will I sing praise unto Thy name for ever,
That I may daily perform my vows.

Psalm 61: 2-6; 9

31

As the hart panteth after the water brooks,
So panteth my soul after Thee, O God.
My soul thirsteth for God, for the living God;
'When shall I come and appear before God?'
My tears have been my food day and night,
While they say unto me all the day: 'Where is thy God?'
These things I remember, and pour out my soul within
me,

How I passed on with the throng, and led them to the
house of God,
With the voice of joy and praise a multitude keeping
holyday.

Why art thou cast down, O my soul?
And why moanest thou within me?
Hope thou in God; for I shall yet praise Him
For the salvation of His countenance.
Why are thou cast down, O my soul?
And why moanest thou within me?
Hope thou in God; for I shall yet praise Him,
The salvation of my countenance, and my God.

Psalm 42: 2-6; 12

Unto Thee, O Lord, belongeth righteousness, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because they dealt treacherously with Thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. To the Lord our God belong compassions and forgiveness; for we have rebelled against Him; neither have we hearkened to the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets. Yea, all Israel have transgressed Thy law, and have turned aside, so as not to hearken to Thy voice; and so there hath been poured out upon us the curse and the oath that is written in the Law of Moses the servant of God; for we have sinned against Him. And He hath confirmed His word, which He spoke against us, and against our judges that judged us, by bringing upon us a great evil; so that under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the Law of Moses, all this evil is come upon us; yet have we not entreated the favour of the Lord our God, that we might turn from our iniquities, and have discernment in Thy truth. And so the Lord hath watched over the evil, and brought it upon us; for the Lord our God is righteous in all His works which He hath done, and we have not hearkened to His

voice. And now, O Lord our God, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all Thy righteousness, let Thine anger and Thy fury, I pray Thee, be turned away from Thy city Jerusalem, Thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are round about us. Now therefore, O our God, hearken unto the prayer of Thy servant, and to his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake.

O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city upon which Thy name is called; for we do not present our supplications before Thee because of our righteousness, but because of Thy great compassions. O Lord, hear, O Lord, forgive, O Lord, attend and do, defer not; for Thine own sake, O my God, because Thy name is called upon Thy city and Thy people.

Daniel 9: 7-19

THANKSGIVING

33

I will give Thee thanks with my whole heart,
In the presence of the mighty will I sing praises unto
Thee.

I will bow down toward Thy holy temple.
And give thanks unto Thy name for Thy mercy and for
Thy truth;
For Thou hast magnified Thy word above all Thy name.
In the day that I called, Thou didst answer me;
Thou didst encourage me in my soul with strength.
All the kings of the earth shall give Thee thanks, O Lord,
For they have heard the words of Thy mouth.

' Psalm 138: 1-4

34

O give thanks unto the Lord, for He is good,
For His mercy endureth for ever.
O give thanks unto the God of gods,
For His mercy endureth for ever.
O give thanks unto the Lord of lords,
For His mercy endureth for ever.
To Him who alone doeth great wonders,
For His mercy endureth for ever.
To Him that by understanding made the heavens,
For His mercy endureth for ever.
To Him that spread forth the earth above the waters,
For His mercy endureth for ever.
To Him that made great lights,
For His mercy endureth for ever;
The sun to rule by day,
For His mercy endureth for ever;
The moon and stars to rule by night,
For His mercy endureth for ever.

To Him that smote Egypt in their first-born,
For His mercy endureth for ever;
And brought out Israel from among them,
For His mercy endureth for ever;
With a strong hand, and with an outstretched arm,
For His mercy endureth for ever.
To Him who divided the Red Sea in sunder,
For His mercy endureth for ever;
And made Israel to pass through the midst of it,
For His mercy endureth for ever;
But overthrew Pharaoh and his host in the Red Sea,
For His mercy endureth for ever.
To Him that led His people through the wilderness,
For His mercy endureth for ever.
To Him that smote great kings;
For His mercy endureth for ever;
And slew mighty kings,
For His mercy endureth for ever:
Sihon king of the Amorites,
For His mercy endureth for ever;
And Og king of Bashan,
For His mercy endureth for ever;
And gave their land for a heritage,
For His mercy endureth for ever;
Even a heritage unto Israel His servant,
For His mercy endureth for ever.
Who remembered us in our low estate,
For His mercy endureth for ever;
And hath delivered us from our adversaries,
For His mercy endureth for ever.

Who giveth food to all flesh,
For His mercy endureth for ever.
O give thanks unto the God of heaven,
For His mercy endureth for ever.

Psalm 136: 1-26

35

I waited patiently for the Lord;
And He inclined unto me, and heard my cry.
He brought me up also out of the tumultuous pit, out of
the miry clay;
And He set my feet upon a rock, He established my
goings.
And He hath put a new song in my mouth, even praise
unto our God;
Many shall see, and fear,
And shall trust in the Lord.
Happy is the man that hath made the Lord his trust,
And hath not turned unto the arrogant, nor unto such as
fall away treacherously.
Many things hast Thou done, O Lord my God,
Even Thy wondrous works, and Thy thoughts toward us;
There is none to be compared unto Thee!
If I would declare and speak of them,
They are more than can be told.

Psalm 40: 2-6

36

I love Thee, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer;

My God, my rock, in Him I take refuge;
My shield, and my horn of salvation, my high tower.
Praised, I cry, is the Lord,
And I am saved from mine enemies.
The cords of Death compassed me,
And the floods of Belial assailed me.
The cords of Sheol surrounded me;
The snares of Death confronted me.
In my distress I called upon the Lord,
And cried unto my God;
Out of His temple He heard my voice,
And my cry came before Him into His ears.
He brought me forth also into a large place;
He delivered me, because He delighted in me.
For who is God, save the Lord?
And who is a Rock except our God?
The God that girdeth me with strength,
And maketh my way straight.

Psalm 18: 2-7; 20, 32-33

37

I will give thanks unto the Lord with my whole heart;
I will tell of all Thy marvellous works.
I will be glad and exult in Thee;
I will sing praise to Thy name, O Most High:
Be gracious unto me, O Lord,
Behold mine affliction at the hands of them that hate me;
Thou that liftest me up from the gates of death;
That I may tell of all Thy praise in the gates of the
daughter of Zion,

That I may rejoice in Thy salvation.
The nations are sunk low in the pit that they made;
In the net which they hid is their own foot taken.
The Lord hath made Himself known. He hath executed
judgment,
The wicked is snared in the work of his own hands. Hig-
gaion. Selah

Psalm 9: 2-3; 14-17

38

I will give thanks unto the Lord with my whole heart,
In the council of the upright, and in the congregation.
The works of the Lord are great,
Sought out of all them that have delight therein.
His work is glory and majesty;
And His righteousness endureth for ever.
He hath made a memorial for His wonderful works;
The Lord is gracious and full of compassion.
He hath given food unto them that fear Him;
He will ever be mindful of His covenant.
He hath declared to His people the power of His works,
In giving them the heritage of the nations.
The works of His hands are truth and justice;
All His precepts are sure.
They are established for ever and ever,
They are done in truth and uprightness.
He hath sent redemption unto His people;
He hath commanded His covenant for ever;
Holy and awful is His name.
The fear of the Lord is the beginning of wisdom;

A good understanding have all they that do thereafter;
His praise endureth for ever.

Psalm 111

39

O give thanks unto the Lord, call upon His name;
Make known His doings among the peoples.
Sing unto Him, sing praises unto Him;
Speak ye all of His marvellous works.
Glory ye in His holy name;
Let the heart of them rejoice that seek the Lord.
Seek ye the Lord and His strength;
Seek His face continually.
Remember His marvellous works that He hath done,
His wonders, and the judgments of His mouth;
O ye seed of Abraham His servant,
Ye children of Jacob, His chosen ones.
He is the Lord our God;
His judgments are in all the earth.
He hath remembered His covenant for ever,
The word which He commanded to a thousand generations;
[The covenant] which He made with Abraham,
And His oath unto Isaac;
And He established it unto Jacob for a statute,
To Israel for an everlasting covenant;
Saying: 'Unto thee will I give the land of Canaan,
The lot of your inheritance.'
When they were but a few men in number,
Yea, very few, and sojourners in it,

And when they went about from nation to nation,
From one kingdom to another people,
He suffered no man to do them wrong,
Yea, for their sake He reproved kings:
'Touch not Mine anointed ones,
And do My prophets no harm.'

Psalm 105: 1-15

40

Bless the Lord, O my soul;
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits;
Who forgiveth all thine iniquity;
Who healeth all thy diseases;
Who redeemeth thy life from the pit;
Who encompasseth thee with lovingkindness and tender
mercies;
Who satisfieth thine old age with good things;
So that thy youth is renewed like the eagle.
The Lord executeth righteousness,
And acts of justice for all that are oppressed.
He made known His ways unto Moses,
His doings unto the children of Israel.
The Lord is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not always contend;
Neither will He keep His anger for ever.

Psalm 103: 1-9

'O give thanks unto the Lord, for He is good,
For His mercy endureth for ever.'
So let Israel now say,
For His mercy endureth for ever.
So let the house of Aaron now say,
For His mercy endureth for ever.
So let them now that revere the Lord say,
For His mercy endureth for ever.
Out of my straits I called upon the Lord;
He answered me with great enlargement.
The Lord is for me; I will not fear;
What can man do unto me?
The Lord is for me as my helper;
And I shall gaze upon them that hate me.
It is better to take refuge in the Lord
Than to trust in man.
It is better to take refuge in the Lord
Than to trust in princes.
All nations compass me about;
Verily, in the name of the Lord I will cut them off.
They compass me about, yea, they compass me about;
Verily, in the name of the Lord I will cut them off.
They compass me about like bees;
They are quenched as the fire of thorns;
Verily, in the name of the Lord I will cut them off.
Thou didst thrust sore at me that I might fall;
But the Lord helped me.
The Lord is my strength and song;

And He is become my salvation.
The voice of rejoicing and salvation is in the tents of the
righteous;
The right hand of the Lord doeth valiantly.
The right hand of the Lord is exalted;
The right hand of the Lord doeth valiantly.
I shall not die, but live,
And declare the works of the Lord.

Psalm 118: 1-17

42

Happy are they that are upright in the way,
Who walk in the law of the Lord.
Happy are they that keep His testimonies,
That seek Him with the whole heart;
Yea, they do no unrighteousness;
They walk in His ways.
Thou hast ordained Thy precepts,
That we should observe them diligently.
Oh that my ways were directed
To observe Thy statutes!
Then should I not be ashamed,
When I have regard unto all Thy commandments.
I will give thanks unto Thee with uprightness of heart,
When I learn Thy righteous ordinances.
I will observe Thy statutes;
O forsake me not utterly.

Psalm 119: 1-8

43

'If it had not been the Lord who was for us,'
Let Israel now say;
'If it had not been the Lord who was for us,
When men rose up against us,
Then they had swallowed us up alive,
When their wrath was kindled against us;
Then the waters had overwhelmed us,
The stream had gone over our soul;
Then the proud waters
Had gone over our soul.'
Blessed be the Lord,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the
fowlers;
The snare is broken, and we are escaped.
Our help is in the name of the Lord,
Who made heaven and earth.

Psalm 124

44

Hallelujah;
For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.
The Lord doth build up Jerusalem,
He gathereth together the dispersed of Israel;
Who healeth the broken in heart,
And bindeth up their wounds.
He counteth the number of the stars;
He giveth them all their names.

Great is our Lord, and mighty in power;
His understanding is infinite.
The Lord upholdeth the humble;
He bringeth the wicked down to the ground.
Sing unto the Lord with thanksgiving,
Sing praises upon the harp unto our God;
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh the mountains to spring with grass.
He giveth to the beast his food,
And to the young ravens which cry.
He delighteth not in the strength of the horse;
He taketh no pleasure in the legs of a man.
The Lord taketh pleasure in them that fear Him,
In those that wait for His mercy.
Glorify the Lord, O Jerusalem;
Praise thy God, O Zion.
For He hath made strong the bars of thy gates;
He hath blessed thy children within thee.
He maketh thy borders peace;
He giveth thee in plenty the fat of wheat,
He sendeth out His commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar-frost like ashes.
He casteth forth His ice like crumbs;
Who can stand before His cold?
He sendeth forth His word, and melteth them;
He causeth His wind to blow, and the waters flow.
He declareth His word unto Jacob.

His statutes and His ordinances unto Israel.
He hath not dealt so with any nation;
And as for His ordinances, they have not known them.
Hallelujah.

Psalm 147

45

When the Lord brought back those that returned to Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing;
Then said they among the nations:
'The Lord hath done great things with these.'
The Lord hath done great things with us;
We are rejoiced.
Turn our captivity, O Lord,
As the streams in the dry land.
They that sow in tears
Shall reap in joy.
Though he goeth on his way weeping that beareth the
measure of seed,
He shall come home with joy, bearing his sheaves.

Psalm 126

46

O God, Thou art my God, earnestly will I seek Thee;
My soul thirsteth for Thee, my flesh longeth for Thee,
In a dry and weary land, where no water is.
So have I looked for Thee in the sanctuary,

To see Thy power and Thy glory.
For Thy lovingkindness is better than life;
My lips shall praise Thee.
So will I bless Thee as long as I live;
In Thy name will I lift up my hands.
My soul is satisfied as with marrow and fatness;
And my mouth doth praise Thee with joyful lips;
When I remember Thee upon my couch,
And meditate on Thee in the nightwatches.
For Thou hast been my help,
And in the shadow of Thy wings do I rejoice.
My soul cleaveth unto Thee;
Thy right hand holdeth me fast.

Psalm 63: 2-9

47

I will bless the Lord at all times;
His praise shall continually be in my mouth.
My soul shall glory in the Lord;
The humble shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt His name together.
I sought the Lord, and He answered me,
And delivereth me from all my fears.
They looked unto Him, and were radiant;
And their faces shall never be abashed.
This poor man cried, and the Lord heard,
And saved him out of all his troubles.
The angel of the Lord encampeth round about them that
fear Him,

And delivereth them.

O consider and see that the Lord is good;

Happy is the man that taketh refuge in Him.

O fear the Lord, ye His holy ones;

For there is no want to them that fear Him.

The young lions do lack, and suffer hunger;

But they that seek the Lord want not any good thing.

Come, ye children, hearken unto me;

I will teach you the fear of the Lord.

Who is the man that desireth life,

And loveth days, that he may see good therein?

Keep thy tongue from evil,

And thy lips from speaking guile.

Depart from evil, and do good;

Seek peace, and pursue it.

The eyes of the Lord are toward the righteous,

And His ears are open unto their cry.

The face of the Lord is against them that do evil,

To cut off the remembrance of them from the earth.

They cried, and the Lord heard,

And delivered them out of all their troubles.

The Lord is nigh unto them that are of a broken heart,

And saveth such as are of a contrite spirit.

Many are the ills of the righteous,

But the Lord delivereth him out of them all.

He keepeth all his bones;

Not one of them is broken.

Evil shall kill the wicked;

And they that hate the righteous shall be held guilty.

The Lord redeemeth the soul of His servants;
And none of them that take refuge in Him shall be desolate.

Psalm 34: 2-23

48

I called out of mine affliction
Unto the Lord, and He answered me;
Out of belly of the netherworld cried I,
And Thou heardest my voice.
For Thou didst cast me into the depth,
In the heart of the seas,
And the flood was round about me;
All Thy waves and Thy billows
Passed over me.
And I said: 'I am cast out
From before Thine eyes';
Yet will I look again
Toward Thy holy temple.
The waters compassed me about, even to the soul;
The deep was round about me;
The weeds were wrapped about my head.
I went down to the bottoms of the mountains;
The earth with her bars closed upon me for ever;
Yet hast Thou brought up my life from the pit,
O Lord my God.
When my soul fainted within me,
I remembered the Lord;
And my prayer came in unto Thee,
Into Thy holy temple.

They that regard lying vanities

Forsake their own mercy.

But I will sacrifice unto Thee

With the voice of thanksgiving;

That which I have vowed I will pay.

Salvation is of the Lord.

And the Lord spoke unto the fish, and it vomited out
Jonah upon the dry land.

Jonah, 2: 3-11

49

O give thanks unto the Lord, call upon His name;

Make known His doings among the peoples.

Sing unto Him, sing praises unto Him;

Speak ye of all His marvellous works.

Glory ye in His holy name;

Let the heart of them rejoice that seek the Lord.

Seek ye the Lord and His strength;

Seek His face continually.

Remember His marvellous works that He hath done,

His wonders, and the judgments of His mouth;

O ye seed of Israel His servant,

Ye children of Jacob, His chosen ones.

He is the Lord our God;

His judgments are in all the earth.

Remember His covenant for ever,

The word which He commanded to a thousand generations;

[The covenant] which He made with Abraham,

And His oath unto Isaac;
And He established it unto Jacob for a statute,
To Israel for an everlasting covenant;
Saying: 'Unto thee will I give the land of Canaan,
The lot of your inheritance.'

I Chronicles 16: 8-18

50

Sing unto the Lord, all the earth;
Proclaim His salvation from day to day.
Declare His glory among the nations,
His marvellous works among all the peoples.
For great is the Lord, and highly to be praised;
He also is to be feared above all gods.
For all the gods of the peoples are things of nought;
But the Lord made the heavens.
Honour and majesty are before Him;
Strength and gladness are in His place.
Ascribe unto the Lord, ye kindreds of the peoples,
Ascribe unto the Lord glory and strength.
Ascribe unto the Lord the glory due unto His name;
Bring an offering, and come before Him;
Worship the Lord in the beauty of holiness.
Tremble before Him, all the earth;
The world also is established that it cannot be moved.
Let the heavens be glad, and let the earth rejoice;
And let them say among the nations: 'The Lord reign-
eth.'
Let the sea roar, and the fulness thereof;

Let the field exalt, and all that is therein;
Then shall the trees of the wood sing for joy,
Before the Lord, for He is come to judge the earth.
O give thanks unto the Lord, for He is good;
For His mercy endureth for ever.
And say ye: 'Save us, O God of our salvation,
And gather us together and deliver us from the nations,
That we may give thanks unto Thy holy name,
That we may triumph in Thy praise.'
Blessed be the Lord, the God of Israel,
From everlasting even to everlasting.
And all the people said: 'Amen', and praised the Lord.

I Chronicles 16: 23-36

FAITH

51

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.
He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, He that keepeth Israel
Doth neither slumber no sleep.
The Lord is thy keeper;
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall keep thee from all evil;

He shall keep thy soul.

The Lord shall guard thy going out and thy coming in,
From this time forth and for ever.

Psalm 121

52

O thou that dwellest in the covert of the Most High,
And abidest in the shadow of the Almighty;
I will say of the Lord, who is my refuge and my fortress,
My God, in whom I trust,
That He will deliver thee from the snare of the fowler,
And from the noisome pestilence.
He will cover thee with His pinions,
And under His wings shalt thou take refuge;
His truth is a shield and a buckler.
Thou shalt not be afraid of the terror by night,
Nor of the arrow that flieth by day;
Of the pestilence that walketh in darkness,
Nor of the destruction that walketh at noonday.
A thousand may fall at thy side,
And ten thousand at thy right hand;
It shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the recompense of the wicked.
For thou hast made the Lord who is my refuge,
Even the Most High, thy habitation.
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For He will give His angels charge over thee,

To keep thee in all thy ways.

They shall bear thee upon their hands,

Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and asp;

The young lion and the serpent shalt thou trample under feet.

'Because he hath set his love upon Me, therefore will I deliver him;

I will set him on high, because he hath known My name.

He shall call upon Me, and I will answer him;

I will be with him in trouble;

I will rescue him, and bring him to honour.

With long life will I satisfy him,

And make him to behold My salvation.'

Psalm 91: 1-16

53

God is our refuge and strength,

A very present help in trouble.

Therefore will we not fear, though the earth do change,

And though the mountains be moved into the heart of the seas;

Though the waters thereof roar and foam,

Though the mountains shake at the swelling thereof.

Selah

There is a river, the streams whereof make glad the city of God,

The holiest dwelling-place of the Most High.

God is in the midst of her, she shall not be moved;

God shall help her, at the approach of morning.
Nations were in tumult, kingdoms were moved;
He uttered His voice, the earth melted.
The Lord of hosts is with us;
The God of Jacob is our high tower. Selah
Come, behold the works of the Lord,
Who hath made the desolations in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
'Let be, and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth.'
The Lord of hosts is with us;
The God of Jacob is our high tower. Selah

Psalm 46: 2-12

54

Happy is the man that feareth the Lord,
That delighteth greatly in His commandments.
His seed shall be mighty upon earth;
The generation of the upright shall be blessed.
Wealth and riches are in his house;
And his merit endureth for ever.
Unto the upright He shineth as a light in the darkness,
Gracious, and full of compassion, and righteous.
Well is it with the man that dealeth graciously and lend-
eth,
That ordereth his affairs rightfully.
For he shall never be moved;

The righteous shall be had in everlasting remembrance.
He shall not be afraid of evil tidings;
His heart is stedfast, trusting in the Lord.
His heart is established, he shall not be afraid,
Until he gaze upon his adversaries.
He hath scattered abroad, he hath given to the needy;
His righteousness endureth for ever;
His horn shall be exalted in honour.
The wicked shall see, and be vexed;
He shall gnash with his teeth, and melt away;
The desire of the wicked shall perish.

Psalm 112

55

Fret not thyself because of evil-doers,
Neither be thou envious against them that work unright-
eousness.
For they shall soon wither like the grass,
And fade as the green herb.
Trust in the Lord, and do good;
Dwell in the land, and cherish faithfulness.
So shalt thou delight thyself in the Lord;
And He shall give thee the petitions of thy heart.
Commit thy way unto the Lord;
Trust also in Him, and He will bring it to pass.
And He will make thy righteousness to go forth as the
light,
And thy right as the noonday.
Resign thyself unto the Lord, and wait patiently for
Him;

Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath;
Fret not thyself, it tendeth only to evil-doing.
For evil-doers shall be cut off.
But those that wait for the Lord, they shall inherit the land.

Psalm 37: 1-9

56

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;
He guideth me in straight paths for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil,
For Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow all the days of my life;
And I shall dwell in the house of the Lord for ever.

Psalm 23

57

Happy is the man that hath not walked in the counsel of
the wicked,
Nor stood in the way of sinners,
Nor sat in the seat of the scornful.
But his delight is in the law of the Lord;
And in His law doth he meditate day and night.
And he shall be like a tree planted by streams of water,
That bringeth forth its fruit in its season,
And whose leaf doth not wither;
And in whatsoever he doeth he shall prosper.
Not so the wicked;
But they are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord regardeth the way of the righteous;
But the way of the wicked shall perish.

Psalm 1

58

A Psalm of David, when he fled from Absalom his son.
Lord, how many are mine adversaries become?
Many are they that rise up against me.
Many there are that say of my soul:
‘There is no salvation for him in God.’ Selah
But Thou, O Lord, art a shield about me;
My glory, and the lifter up of my head.
With my voice I call unto the Lord,
And He answereth me out of His holy mountain. Selah

I lay me down, and I sleep;
I awake, for the Lord sustaineth me.
I am not afraid of ten thousands of people,
That have set themselves against me round about.
Arise, O Lord; save me, O my God;
For Thou hast smitten all mine enemies upon the cheek,
Thou hast broken the teeth of the wicked.
Salvation belongeth unto the Lord;
Thy blessing be upon Thy people.

Selah

Psalm 3

59

Lord, who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy holy mountain?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
That hath no slander upon his tongue,
Nor doeth evil to his fellow,
Nor taketh up a reproach against his neighbour;
In whose eyes a vile person is despised;
But he honoureth them that fear the Lord;
He that sweareth to his own hurt, and changeth not;
He that putteth not out his money on interest,
Nor taketh a bribe against the innocent.
He that doeth these things shall never be moved.

Psalm 15: 1-5

60

Happy is every one that feareth the Lord,
That walketh in His ways.

When thou eatest the labour of thy hands,
Happy shalt thou be, and it shall be well with thee.
Thy wife shall be as a fruitful vine, in the innermost
parts of thy house;
Thy children like olive plants, round about thy table.
Behold, surely thus shall the man be blessed
That feareth the Lord.
The Lord bless thee out of Zion;
And see thou the good of Jerusalem all the days of thy
life;
And see thy children's children.
Peace be upon Israel!

Psalm 128

GUIDANCE

61

My son, forget not my teaching;
But let thy heart keep my commandments;
For length of days, and years of life,
And peace, will they add to thee.
Let not kindness and truth forsake thee;
Bind them about thy neck,
Write them upon the table of thy heart;
So shalt thou find grace and good favour
In the sight of God and man.
Trust in the Lord with all thy heart,
And lean not upon thine own understanding.
In all thy ways acknowledge Him,

And He will direct thy paths.
Be not wise in thine own eyes;
Fear the Lord, and depart from evil;
It shall be health to thy navel,
And marrow to thy bones.
Honour the Lord with thy substance,
And with the first-fruits of all thine increase;
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine.
My son, despise not the chastening of the Lord,
Neither spurn thou His correction;
For whom the Lord loveth He correcteth,
Even as a father the son in whom he delighteth.
Happy is the man that findeth wisdom,
And the man that obtaineth understanding.
For the merchandise of it is better than the merchandise
of silver,
And the gain thereof than fine gold.
She is more precious than rubies;
And all the things thou canst desire are not to be com-
pared unto her.
Length of days is in her right hand;
In her left hand are riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her,
And happy is every one that holdeth her fast.

The Lord by wisdom founded the earth;
By understanding He established the heavens.
By His knowledge the depths were broken up,
And the skies drop down the dew.
My son, let not them depart from thine eyes;
Keep sound wisdom and discretion;
So shall they be life unto thy soul,
And grace to thy neck.
Then shalt thou walk in thy way securely,
And thou shalt not dash thy foot.
When thou liest down, thou shalt not be afraid;
Yea, thou shalt lie down, and thy sleep shall be sweet.
Be not afraid of sudden terror,
Neither of the destruction of the wicked, when it cometh;
For the Lord will be thy confidence,
And will keep thy foot from being caught.
Withhold not good from him to whom it is due,
When it is in the power of thy hand to do it.
Say not unto thy neighbour: 'Go and come again,
And to-morrow I will give'; when thou hast it by thee.
Devise not evil against thy neighbour,
Seeing he dwelleth securely by thee.
Strive not with a man without cause,
If he have done thee no harm.
Envy thou not the man of violence,
And choose none of his ways.
For the perverse is an abomination to the Lord;
But His counsel is with the upright.

The curse of the Lord is in the house of the wicked;
But He blesseth the habitation of the righteous.
If it concerneth the scorers, He scorneth them,
But unto the humble He giveth grace.
The wise shall inherit honour;
But as for the fools, they carry away shame.

Proverbs 3: 19-35

63

Wisdom hath builded her house,
She hath hewn out her seven pillars;
She hath prepared her meat, she hath mingled her wine;
She hath also furnished her table.
She hath sent forth her maidens, she calleth,
Upon the highest places of the city:
'Whoso is thoughtless, let him turn in hither';
As for him that lacketh understanding, she saith to him:
'Come, eat of my bread,
And drink of the wine which I have mingled.
Forsake all thoughtlessness, and live;
And walk in the way of understanding.
He that correcteth a scorner getteth to himself shame,
And he that reproveth a wicked man, it becometh unto
him a blot.
Reprove not a scorner, lest he hate thee;
Reprove a wise man, and he will love thee.
Give to a wise man, and he will be yet wiser;
Teach a righteous man, and he will increase in learning.
The fear of the Lord is the beginning of wisdom,

And the knowledge of the All-holy is understanding.
For by me thy days shall be multiplied,
And the years of thy life shall be increased.
If thou art wise, thou art wise for thyself;
And if thou scornest, thou alone shalt bear it.'

Proverbs 9: 1-12

64

A wise son maketh a glad father;
But a foolish son is the grief of his mother.
Treasures of wickedness profit nothing;
But righteousness delivereth from death.
The Lord will not suffer the soul of the righteous to
famish;
But He thrusteth away the desire of the wicked.
He becometh poor that dealeth with a slack hand;
But the hand of the diligent maketh rich.
A wise son gathereth in summer;
But a son that doeth shamefully sleepeth in harvest.
Blessings are upon the head of the righteous;
But the mouth of the wicked concealeth violence.
The memory of the righteous shall be for a blessing;
But the name of the wicked shall rot.
The wise in heart will receive commandments;
But a prating fool shall fall.
He that walketh uprightly walketh securely;
But he that perverteth his ways shall be found out.
He that winketh with the eye causeth sorrow;
And a prating fool shall fall.

The mouth of the righteous is a fountain of life;
But the mouth of the wicked concealeth violence.
Hatred stirreth up strifes;
But love covereth all transgressions.

Proverbs 10: 1-12

65

A false balance is an abomination to the Lord;
But a perfect weight is His delight.
When pride cometh, then cometh shame;
But with the lowly is wisdom.
The integrity of the upright shall guide them;
But the perverseness of the faithless shall destroy them.
Riches profit not in the day of wrath;
But righteousness delivereth from death.
The righteousness of the sincere shall make straight his
way;
But the wicked shall fall by his own wickedness.
The righteousness of the upright shall deliver them;
But the faithless shall be trapped in their own crafty de-
vice.
When a wicked man dieth, his expectation shall perish,
And the hope of strength perisheth.
The righteous is delivered out of trouble,
And the wicked cometh in his stead.
With his mouth the impious man destroyeth his neigh-
bour;
But through knowledge shall the righteous be delivered.
When it goeth well with the righteous, the city rejoiceth;

And when the wicked perish, there is joy.
By the blessing of the upright a city is exalted;
But it is overthrown by the mouth of the wicked.
He that despiseth his neighbour lacketh understanding;
But a man of discernment holdeth his peace.
He that goeth about as a talebearer revealeth secrets;
But he that is of a faithful spirit concealeth a matter.
Where no wise direction is, a people falleth;
But in the multitude of counsellors there is safety.

Proverbs 11: 1-14

66

Whoso loveth knowledge loveth correction;
But he that is brutish hateth reproof.
A good man shall obtain favour of the Lord;
But a man of wicked devices will He condemn.
A man shall not be established by wickedness;
But the root of the righteous shall never be moved.
A virtuous woman is a crown to her husband;
But she that doeth shamefully is as rottenness in his
bones.
The thoughts of the righteous are right;
But the counsels of the wicked are deceit.
The words of the wicked are to lie in wait for blood;
But the mouth of the upright shall deliver them.
The wicked are overthrown, and are not;
But the house of the righteous shall stand.
A man shall be commended according to his intelligence;
But he that is of a distorted understanding shall be de-
spised.

Better is he that is lightly esteemed, and hath a servant,
Than he that playeth the man of rank, and lacketh bread.
A righteous man regardeth the life of his beast;
But the tender mercies of the wicked are cruel.
He that tilleth his ground shall have plenty of bread;
But he that followeth after vain things is void of understanding.

Proverbs 12: 1-11

67

He that breatheth forth truth uttereth righteousness,
But a false witness deceit.
There is that speaketh like the piercings of a sword;
But the tongue of the wise is health.
The lip of truth shall be established for ever;
But a lying tongue is but for a moment.
Deceit is in the heart of them that devise evil;
But to the counsellors of peace is joy.
There shall no mischief befall the righteous;
But the wicked are filled with evil.
Lying lips are an abomination to the Lord;
But they that deal truly are His delight.
A prudent man concealeth knowledge;
But the heart of fools proclaimeth foolishness.
The hand of the diligent shall bear rule;
But the slothful shall be under tribute.
Care in the heart of a man boweth it down;
But a good word maketh it glad.
The righteous is guided by his friend;

But the way of the wicked leadeth them astray.
The slothful man shall not hunt his prey;
But the precious substance of men is to be diligent.
In the way of righteousness is life,
And in the pathway thereof there is no death.

Proverbs 12: 17-28

68

Every wise woman buildeth her house;
But the foolish plucketh it down with her own hands.
He that walketh in his uprightness feareth the Lord;
But he that is perverse in his ways despiseth Him.
In the mouth of the foolish is a rod of pride;
But the lips of the wise shall preserve them.
Where no oxen are, the crib is clean;
But much increase is by the strength of the ox.
A faithful witness will not lie;
But a false witness breatheth forth lies.
A scorner seeketh wisdom, and findeth it not;
But knowledge is easy unto him that hath discernment.
Go from the presence of a foolish man,
For thou wilt not perceive the lips of knowledge.
The wisdom of the prudent is to look well to his way;
But the folly of fools is deceit.
Amends pleadeth for fools;
But among the upright there is good will.
The heart knoweth its own bitterness;
And with its joy no stranger can intermeddle.
The house of the wicked shall be overthrown;

But the tent of the upright shall flourish.
There is a way which seemeth right unto a man,
But the end thereof are the ways of death.
Even in laughter the heart acheth;
And the end of mirth is heaviness.
The dissembler in heart shall have his fill from his own
ways;
And a good man shall be satisfied from himself.

Proverbs 14: 1-14

69

A soft answer turneth away wrath;
But a grievous word stirreth up anger.
The tongue of the wise useth knowledge aright;
But the mouth of fools poureth out foolishness.
A soothing tongue is a tree of life;
But perverseness therein is a wound to the spirit.
A fool despiseth his father's correction;
But he that regardeth reproof is prudent.
In the house of the righteousness is much treasure;
But in the revenues of the wicked is trouble.
The lips of the wise disperse knowledge;
But the heart of the foolish is not stedfast.
The sacrifice of the wicked is an abomination to the
Lord;
But the prayer of the upright is His delight.
A merry heart maketh a cheerful countenance;
But by sorrow of heart the spirit is broken.

The heart of him that hath discernment seeketh knowledge;

But the mouth of fools feedeth on folly.

Better is a dinner of herbs where love is,

Than a stalled ox and hatred therewith.

A wrathful man stirreth up discord;

But he that is slow to anger appeaseth strife.

A wise son maketh a glad father;

But a foolish man despiseth his mother.

Folly is joy to him that lacketh understanding;

But a man of discernment walketh straightforwards.

Proverbs 15: 1-2, 4-8, 13-14, 17-18, 20-21

70

The preparations of the heart are man's,

But the answer of the tongue is from the Lord.

All the ways of a man are clean in his own eyes;

But the Lord weigheth the spirits.

Commit thy works unto the Lord,

And thy thoughts shall be established.

The Lord hath made every thing for His own purpose,

Yea, even the wicked for the day of evil.

Every one that is proud in heart is an abomination to the Lord;

My hand upon it! he shall not be unpunished.

By mercy and truth iniquity is expiated;

And by fear of the Lord men depart from evil.

When a man's ways please the Lord,

He maketh even his enemies to be at peace with him.

Better is a little with righteousness
Than great revenues with injustice.
A man's heart deviseth his way;
But the Lord directeth his steps.
A divine sentence is in the lips of the king;
His mouth trespasseth not in judgment.
A just balance and scales are the Lord's;
All the weights of the bag are His work.
It is an abomination to kings to commit wickedness;
For the throne is established by righteousness.

Proverbs 16: 1-12

71

Pride goeth before destruction,
And a haughty spirit before a fall.
Better it is to be of a lowly spirit with the humble,
Than to divide the spoil with the proud.
He that giveth heed unto the word shall find good;
And whoso trusteth in the Lord, happy is he.
The wise in heart is called a man of discernment;
And the sweetness of the lips increaseth learning.
Understanding is a fountain of life unto him that hath it;
But folly is the chastisement of fools.
The heart of the wise teacheth his mouth,
And addeth learning to his lips.
Pleasant words are as a honeycomb,
Sweet to the soul, and health to the bones.
There is a way which seemeth right unto a man,
But the end thereof are the ways of death.

The hunger of the labouring man laboureth for him;
For his mouth compelleth him.
An ungodly man diggeth up evil,
And in his lips there is as a burning fire.
A froward man soweth strife;
And a whisperer separateth familiar friends.
A man of violence enticeth his neighbour,
And leadeth him into a way that is not good.
He that shutteth his eyes, it is to devise froward things;
He that biteth his lips bringeth evil to pass.
The hoary head is a crown of glory,
It is found in the way of righteousness.
He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.

Proverbs 16: 18-32

72

Better is a dry morsel and quietness therewith,
Than a house full of feasting with strife.
A servant that dealeth wisely shall have rule over a son
that dealeth shamefully,
And shall have part of the inheritance among the brethren.
The refining pot is for silver, and the furnace for gold;
But the Lord trieth the hearts.
An evil-doer giveth heed to wicked lips;
And a liar giveth ear to a mischievous tongue.
Whoso mocketh the poor blasphemeth his Maker;
And he that is glad at calamity shall not be unpunished.

Children's children are the crown of old men;
And the glory of children are their fathers.
Overbearing speech becometh not a churl;
Much less do lying lips a prince.
A gift is as a precious stone in the eyes of him that hath
it;
Whithersoever he turneth, he prospereth.
He that covereth a transgression seeketh love;
But he that harpeth on a matter estrangeth a familiar
friend.
A rebuke entereth deeper into a man of understanding
Than a hundred stripes into a fool.
A rebellious man seeketh only evil;
Therefore a cruel messenger shall be sent against him.
Let a bear robbed of her whelps meet a man,
Rather than a fool in his folly.

Proverbs 17: 1-12

73

Better is the poor that walketh in his integrity
Than he that is perverse in his lips and a fool at the same
time.
Also, that the soul be without knowledge is not good;
And he that hasteth with his feet sinneth.
The foolishness of man perverteth his way;
And his heart fretteth against the Lord.
Wealth addeth many friends;
But as for the poor, his friend separateth himself from
him.

A false witness shall not be unpunished;
And he that breatheth forth lies shall not escape.
Many will entreat the favour of the liberal man;
And every man is a friend to him that giveth gifts.
All the brethren of the poor do hate him;
How much more do his friends go far from him!
He that pursueth words, they turn against him.
He that getteth wisdom loveth his own soul;
He that keepeth understanding shall find good.
A false witness shall not be unpunished;
And he that breatheth forth lies shall perish.
Luxury is not seemly for a fool;
Much less for a servant to have rule over princes.
It is to the discretion of a man to be slow to anger,
And it is his glory to pass over a transgression.

Proverbs 19: 1-11

74

A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.
The rich and the poor meet together—
The Lord is the maker of them all.
A prudent man seeth the evil, and hideth himself;
But the thoughtless pass on, and are punished.
The reward of humility is the fear of the Lord,
Even riches, and honour, and life.
Thorns and snares are in the way of the froward;
He that keepeth his soul holdeth himself far from them.
Train up a child in the way he should go,

And even when he is old, he will not depart from it.
The rich ruleth over the poor,
And the borrower is servant to the lender.
He that soweth iniquity shall reap vanity;
And the rod of his wrath shall fail.
He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.

Proverbs 22: 1-9

75

Rob not the weak, because he is weak,
Neither crush the poor in the gate;
For the Lord will plead their cause,
And despoil of life those that despoil them.
Make no friendship with a man that is given to anger;
And with a wrathful man thou shalt not go;
Lest thou learn his ways,
And get a snare to thy soul.
Be thou not of them that strike hands,
Or of them that are sureties for debts;
If thou hast not wherewith to pay,
Why should he take away thy bed from under thee?
Remove not the ancient landmark,
Which thy fathers have set.
Seest thou a man diligent in his business? he shall stand
before kings;
He shall not stand before mean men.

Proverbs 22: 22-29

Be not thou envious of evil men,
Neither desire to dwell with them;
For their heart studieth destruction,
And their lips talk of mischief.
Through wisdom is a house builded,
And by understanding it is established;
And by knowledge are the chambers filled
With all precious and pleasant riches.
A wise man is strong;
Yea, a man of knowledge increaseth strength.
For with wise advice thou shalt make thy war;
And in the multitude of counsellors there is victory.
Wisdom is as unattainable to a fool as corals;
He openeth not his mouth in the gate.
He that deviseth to do evil,
Men shall call him a mischevious person.
The thought of the foolish is sin;
And the scorner is an abomination to men.
If thou faint in the day of adversity,
Thy strength is small indeed.
Deliver them that are drawn unto death;
And those that are ready to be slain wilt thou forbear to
rescue?
If thou sayest: 'Behold, we know not this,'
Doth not He that weigheth the hearts consider it?
And He that keepeth thy soul, doth not He know it?
And shall not He render to every man according to his
work?

My son, eat thou honey, for it is good,
And the honeycomb is sweet to thy taste;
So know thou wisdom to be unto thy soul;
If thou hast found it, then shall there be a future,
And thy hope shall not be cut off.

Proverbs 24: 1-14

77

Let thy foot be seldom in thy neighbour's house;
Lest he be sated with thee, and hate thee.
As a maul, and a sword, and a sharp arrow,
So is a man that beareth false witness against his neighbour.

Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.
If thine enemy be hungry, give him bread to eat,
And if he be thirsty, give him water to drink;
For thou wilt heap coals of fire upon his head,
And the Lord will reward thee.
The north wind bringeth forth rain,
And a backbiting tongue an angry countenance.
It is better to dwell in a corner of the housetop,
Than in a house in common with a contentious woman.
As cold water to a faint soul,
So is good news from a far country.
As a troubled fountain, and a corrupted spring,
So is a righteous man that giveth way before the wicked.
Like a city broken down and without a wall,
So is he whose spirit is without restraint.

Proverbs 25: 17-19, 21-26, 28

Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.
Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.
A stone is heavy, and the sand weighty;
But a fool's vexation is heavier than they both.
Wrath is cruel, and anger is overwhelming;
But who is able to stand before jealousy?
Better is open rebuke
Than love that is hidden.
Faithful are the wounds of a friend;
But the kisses of an enemy are importunate.
The full soul loatheth a honeycomb;
But to the hungry soul every bitter thing is sweet.
As a bird that wandereth from her nest,
So is a man that wandereth from his place.
Ointment and perfume rejoice the heart;
So doth the sweetness of a man's friend by hearty counsel.
Thine own friend, and thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity;
Better is a neighbour that is near than a brother far off.
My son, be wise, and make my heart glad,
That I may answer him that taunteth me.
A prudent man seeth the evil, and hideth himself;
But the thoughtless pass on, and are punished.

To every thing there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die;

A time to plant, and a time to pluck up that which is planted;

A time to kill, and a time to heal;

A time to break down, and a time to build up;

A time to weep, and a time to laugh;

A time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together;

A time to embrace, and a time to refrain from embracing;

A time to seek, and a time to lose;

A time to keep, and a time to cast away;

A time to rend, and a time to sew;

A time to keep silence and a time to speak;

A time to love, and a time to hate;

A time for war, and a time for peace.

What profit hath he that worketh in that he labour-eth? I have seen the task which God hath given to the sons of men to be exercised therewith. He hath made every thing beautiful in its time, also He hath set the world in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end. I know that there is nothing better for them, than to rejoice, and so get pleasure so long as they live. But also that every man should eat and drink, and enjoy

pleasure for all his labour, is the gift of God. I know that, whatsoever God doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and God hath so made it, that men should fear before Him. That which is hath been long ago, and that which is to be hath already been; and God seeketh that which is pursued.

Ecclesiastes 3: 1-15

80

A good name is better than precious oil;
And the day of death than the day of one's birth.
It is better to go to the house of mourning,
Than to go to the house of feasting;
For that is the end of all men.
And the living will lay it to his heart.
Vexation is better than laughter;
For by the sadness of the countenance the heart may be
gladdened.
The heart of the wise is in the house of mourning;
But the heart of fools is in the house of mirth.
It is better to hear the rebuke of the wise,
Than for a man to hear the song of fools.
For as the crackling of thorns under a pot,
So is the laughter of the fool;
This also is vanity.
Surely oppression turneth a wise man into a fool;
And a gift destroyeth the understanding.
Better is the end of a thing than the beginning thereof;
And the patient in spirit is better than the proud in spirit.

Be not hasty in thy spirit to be angry;
For anger resteth in the bosom of fools.

Ecclesiastes 7: 1-9

81

Cast thy bread upon the waters,
For thou shalt find it after many days.
Divide a portion into seven, yea, even into eight;
For thou knowest not what evil shall be upon the earth.
If the clouds be full of rain,
They empty themselves upon the earth;
And if a tree fall in the south, or in the north,
In the place where the tree falleth, there shall it be.
He that observeth the wind shall not sow;
And he that regardeth the clouds shall not reap.
As thou knowest not what is the way of the wind,
Nor how the bones do grow in the womb of her that is
with child;
Even so thou knowest not the work of God
Who doeth all things.
In the morning sow thy seed,
And in the evening withhold not thy hand;
For thou knowest not which shall prosper, whether this
or that,
Or whether they both shall be alike good.
And the light is sweet,
And a pleasant thing it is for the eyes to behold the sun.
For if a man live many years,
Let him rejoice in them all.

And remember the days of darkness,
For they shall be many.
All that cometh is vanity.
Rejoice, O young man, in thy youth;
And let thy heart cheer thee in the days of thy youth,
And walk in the ways of thy heart,
And in the sight of thine eyes;
But know thou, that for all these things
God will bring thee into judgment.
Therefore remove vexation from thy heart,
And put away evil from thy flesh;
For childhood and youth are vanity.

Ecclesiastes 11: 1-10

ISRAEL

82

Hear, O Israel: The Lord our God, the Lord is one.
And thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy might. And these
words, which I commanded thee this day, shall be upon
thy heart; and thou shalt teach them diligently unto thy
children, and shalt talk of them when thou sittest in thy
house, and when thou walkest by the way, and when
thou liest down, and when thou risest up. And thou shalt
bind them for a sign upon thy hand, and they shall be
for frontlets between thine eyes. And thou shalt write
them upon the door-posts of thy house, and upon thy
gates.

Deuteronomy 6: 4-9

And it shall come to pass, if ye shall hearken diligently unto My commandments which I commanded you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thy house, and upon thy gates, that your days may be multiplied, and the days of your children, upon the land which the Lord swore unto your fathers to give them, as the days of the heavens above the earth.

84

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

Wherefore the children of Israel shall keep the sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

Exodus 20: 8-10; 31: 16

85

And Moses said: 'I will turn aside now, and see this great sight, why the bush is not burnt.' And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.' And He said: 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' Moreover He said: 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face; for he was afraid to look upon God. And the Lord said: 'I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their pains, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a

good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. And now, behold, the cry of the children of Israel is come unto Me; moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt.'

Exodus 3: 3-10

86

And the Lord spoke unto Moses, saying: Speak unto the children of Israel, and say unto them:

When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the sabbath the priest shall wave it. And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt-offering unto the Lord. And the meal-offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of a hin. And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the

offering of your God; it is a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the Lord. Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the Lord. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be a burnt-offering unto the Lord, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savour unto the Lord. And ye shall offer one he-goat for a sin-offering, and two he-lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits for a wave-offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. And ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no manner of servile work; it is a statute for ever in all your dwellings throughout your generations.

And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleaning of thy harvest; thou shalt leave them

for the poor, and for the stranger; I am the Lord your God.

Leviticus 23: 9-22

87

And the Lord spoke unto Moses, saying: Speak unto the children of Israel, saying:

On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the Lord. On the first day shall be a holy convocation; ye shall do no manner of servile work. Seven days ye shall bring an offering made by fire unto the Lord; on the eighth day shall be a holy convocation unto you; and ye shall bring an offering made by fire unto the Lord; it is a day of solemn assembly; ye shall do no manner of servile work.

These are the appointed seasons of the Lord, which ye shall proclaim to be holy convocations, to bring an offering made by fire unto the Lord, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day; besides the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the Lord.

Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the Lord seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall re-

joyce before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month. Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God.

Leviticus 23: 33-43

88

But from thence ye will seek the Lord thy God; and thou shalt find Him. if thou search after Him with all thy heart and with all thy soul. In thy distress, when all these things are come upon thee, in the ends of days, thou wilt return to the Lord thy God, and hearken unto His voice; for the Lord thy God is a merciful God; He will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them. For ask now of the days past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to

all that the Lord your God did for you in Egypt before thine eyes? Unto thee it was shown, that thou mightest know that the Lord, He is God; there is none else beside Him. Out of heaven He made thee to hear His voice, that He might instruct thee; and upon earth He made thee to see His great fire; and thou didst hear His words out of the midst of the fire. And because He loved thy fathers, and chose their seed after them, and brought thee out with His presence, with His great power, out of Egypt, to drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as it is this day; know this day, and lay it to thy heart, that the Lord, He is God in heaven above and upon the earth beneath; there is none else.

And thou shalt keep His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which the Lord thy God giveth thee, for ever.

Deuteronomy 4: 29-40

89

And the Lord spake unto Moses, saying: Speak unto the children of Israel, saying:

In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation. Ye shall do

no manner of servile work; and ye shall bring an offering made by fire unto the Lord.

And the Lord spoke unto Moses, saying:

Howbeit on the tenth day of this seventh month is the day of atonement; there shall be a holy convocation unto you, and ye shall bring an offering made by fire unto the Lord. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work; it is a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

Leviticus 23: 23-32

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy land, and the fruit of thy cattle, the increase of thy kine, and the young of thy flock. Blessed shall be the basket and thy kneadingtrough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord will cause thine enemies that rise up against thee to be smitten before thee; they shall come out against thee one way, and shall flee before thee seven ways. The Lord will command the blessing with thee in thy barns, and in all that thou puttest thy hand unto; and He will bless thee in the land which the Lord thy God giveth thee. The Lord will establish thee for a holy people unto Himself, as He hath sworn unto thee; if thou shalt keep the commandments of the Lord thy God, and walk in His ways. And all the peoples of the earth shall see that the name of the Lord is called upon thee; and they shall be afraid of thee. And the Lord will make thee overabundant for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, in the land which the Lord swore unto thy fathers to give thee. The Lord will open unto thee His good treasure the heaven to give the rain of thy land in its season, and to bless all the work of thy hand; and thou shalt lend unto many nations, but thou shalt not borrow. And the Lord will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them; and shalt not turn aside from any of the words which I command

you this day, to the right hand, or to the left, to go after other gods to serve them.

Deuteronomy 28: 1-14

91

And God spoke all these words, saying:

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and

all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off. And they said unto Moses: 'Speak thou with us, and we will hear; but let not God speak with us, lest we die.' And Moses said unto the people: 'Fear not; for God is come to prove you, and that His fear may be before you, that ye sin not.'

Exodus 20: 1-17

When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge. Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge without unto thee. And if he be a poor man, thou shalt not sleep with his

pledge; thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee; and it shall be righteousness unto thee before the Lord thy God.

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates. In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin in thee.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.

Thou shalt not pervert the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge. But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing.

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thy hands.

When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast

a bondman in the land of Egypt; therefore I command thee to do this thing.

Deuteronomy 24: 10-22

93

If there be among you a needy man, one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother; but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a base thought in thy heart, saying: 'The seventh year, the year of release, is at hand'; and thine eye be evil against thy needy brother, and thou give him nought; and he cry unto the Lord against thee, and it be sin in thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God will bless thee in all thy work, and in all that thou puttest thy hand unto. For the poor shall never cease out of the land; therefore I command thee saying: 'Thou shalt surely open thy hand unto thy poor and needy brother, in thy land.'

If thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, he shall serve thee six years; and in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty; thou shalt furnish him liberally out of thy flock, and out of thy threshingfloor, and out of thy

winepress; of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemeth thee; therefore I command thee this thing to-day.

Deuteronomy 15: 7-15

94

Behold My servant, whom I uphold;
Mine elect, in whom My soul delighteth;
I have put My spirit upon him,
He shall make the right to go forth to the nations.
He shall not cry, nor lift up,
Nor cause his voice to be heard in the street.
A bruised reed shall he not break,
And the dimly burning wick shall he not quench;
He shall make the right to go forth according to the
truth.
He shall not fail nor be crushed,
Till he have set the right in the earth;
And the isles wait for his teaching.
Thus saith God the Lord,
He that created the heavens, and stretched them forth,
He that spread forth the earth and that which cometh
out of it,
He that giveth breath unto the people upon it,
And spirit to them that walk therein:
I the Lord have called thee in righteousness,
And have taken hold of thy hand,

And kept thee, and set thee for a covenant of the people,
For a light of the nations;
To open the blind eyes,
To bring out the prisoners from the dungeon,
And them that sit in darkness out of the prison-house.
I am the Lord, that is My name;
And My glory will I not give to another,
Neither My praise to graven images.
Behold, the former things are come to pass,
And new things do I declare;
Before they spring forth I tell you of them.

Isaiah 42: 1-9

95

But now thus saith the Lord that created thee, O Jacob,
And He that formed thee, O Israel:
Fear not, for I have redeemed thee,
I have called thee by thy name, thou art Mine.
When thou passest through the waters, I will be with
thee,
And through the rivers, they shall not overflow thee;
When thou walkest through the fire, thou shalt not be
burned,
Neither shall the flame kindle upon thee.
For I am the Lord thy God,
The Holy One of Israel, thy Saviour;
I have given Egypt as thy ransom,
Ethiopia and Seba for thee.
Since thou art precious in My sight, and honourable,

And I have loved thee;
Therefore will I give men for thee,
And peoples for thy life.
Fear not, for I am with thee;
I will bring thy seed from the east,
And gather thee from the west;
I will say to the north: 'Give up',
And to the south: 'Keep not back,
Bring My sons from far.
And my daughters from the end of the earth;
Every one that is called by My name,
And whom I have created for My glory,
I have formed him, yea, I have made him.'
The blind people that have eyes shall be brought forth,
And the deaf that have ears.
All the nations are gathered together,
And the peoples are assembled;
Who among them can declare this,
And announce to us former things?
Let them bring their witnesses, that they may be justified;
And let them hear, and say: 'It is truth.'
Ye are My witnesses, saith the Lord,
And My servant whom I have chosen;
That ye may know and believe Me, and understand
That I am He;
Before Me there was no God formed,
Neither shall any be after Me.

ZION

96

Comfort ye, comfort ye My people,
Saith your God.
Bid Jerusalem take heart,
And proclaim unto her,
That her time of service is accomplished,
That her guilt is paid off;
That she hath received of the Lord's hand
Double for all her sins.
Hark! one calleth:
'Clear ye in the wilderness the way of the Lord,
Make plain in the desert
A highway for our God.
Every valley should be lifted up,
And every mountain and hill shall be made low;
And the rugged shall be made level,
And the rough places a plain;
And the glory of the Lord shall be revealed,
And all flesh shall see it together;
For the mouth of the Lord hath spoken it.'
O thou that tellest good tidings to Zion,
Get thee up into the high mountain;
O thou that tellest good things to Jerusalem,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah:
'Behold your God!'
Behold, the Lord God will come as a Mighty One,

And His arm will rule for Him;
Behold, His reward is with Him,
And His recompense before Him.
Even as a shepherd that feedeth his flock,
That gathereth the lambs in his arm,
And carrieth them in his bosom,
And gently leadeth those that give suck.

Isaiah 40: 1-5, 9-11

97

Awake, awake,
Put on thy strength, O Zion;
Put on thy beautiful garments,
O Jerusalem, the holy city;
For henceforth there shall no more come into thee
The uncircumcised and the unclean.
Shake thyself from the dust;
Arise, and sit down, O Jerusalem;
Loose thyself from the bands of thy neck,
O captive daughter of Zion.
For thus saith the Lord:
Ye were sold for nought;
And ye shall be redeemed without money.
For thus saith the Lord God:
My people went down aforetime into Egypt to sojourn
there;
And the Assyrian oppressed them without cause.
Now therefore, what do I do here, saith the Lord,
Seeing that My people is taken away for nought?

They that rule over them do howl, saith the Lord,
And My name continually all the day is blasphemed.
Therefore My people shall know My name;
Therefore they shall know in that day
That I, even He that spoke, behold, here I am.
How beautiful upon the mountains
Are the feet of the messenger of good tidings,
That announceth peace, the harbinger of good tidings,
That announceth salvation;
That saith unto Zion:
'Thy God reigneth!'
Hark, thy watchmen! they lift up the voice,
Together do they sing;
For they shall see, eye to eye,
The Lord returning to Zion.
Break forth into joy, sing together,
Ye waste places of Jerusalem;
For the Lord hath comforted His people,
He hath redeemed Jerusalem.

Isaiah 52: 1-9

98

Arise, shine, for thy light is come,
And the glory of the Lord is risen upon thee,
For, behold, darkness shall cover the earth,
And gross darkness the peoples;
But upon thee the Lord will arise,
And His glory shall be seen upon thee.
And nations shall walk at thy light,

And kings at the brightness of thy rising.
Lift up thine eyes round about, and see:
They all are gathered together, and come to thee;
Thy sons come from far,
And thy daughters are borne on the side.
Then thou shalt see and be radiant,
And thy heart shall throb and be enlarged;
Because the abundance of the sea shall be turned unto
thee,
The wealth of the nations shall come unto thee.
The caravan of camels shall cover thee,
And of the young camels of Midian and Ephah,
All coming from Sheba;
They shall bring gold and frankincense,
And shall proclaim the praises of the Lord.
All the flocks of Kedar shall be gathered together unto
thee,
The rams of Nebaioth shall minister unto thee;
They shall come up with acceptance on Mine altar,
And I will glorify My glorious house.
Who are these that fly as a cloud,
And as the doves to their cotes?
Surely the isles shall wait for Me,
And the ships of Tarshish first,
To bring thy sons from far,
Their silver and their gold with them,
For the name of the Lord thy God,
And for the Holy One of Israel, because He hath glorified thee.

I rejoiced when they said unto me:
'Let us go into the house of the Lord.'
Our feet are standing
Within thy gates, O Jerusalem;
Jerusalem, that art builded
As a city that is compact together;
Whither the tribes went up, even the tribes of the Lord,
As a testimony unto Israel,
To give thanks unto the name of the Lord.
For there were set thrones for judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem;
May they prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say: 'Peace be within thee.'
For the sake of the house of the Lord our God
I will seek thy good.

MEDITATIONS

For every day of the month

1. "The Lord is my light and my salvation; whom shall I fear?"
2. "Be strong and of good courage for the Lord thy God is with thee whithersoever thou goest."
3. "Trust in the Lord with all thy heart and lean not upon thy own understanding."
4. "Commit thy way unto the Lord, trust also in Him, and He will guide you."
5. "The Lord is good to all, and His tender mercies are over all His works."
6. "He will not suffer thy foot to be moved; He that keepeth thee will not slumber."
7. "The Lord is thy keeper; the Lord is thy shade upon thy right hand."
8. "The Lord shall guard thy going out and thy coming in, from this time forth and for ever."
9. "Keep thy tongue from evil, and thy lips from speaking guile."
10. "Only for God doth my soul wait in stillness; from Him cometh my salvation."
11. "O God, Thou art my God, earnestly will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee."
12. "In God have I put my trust; I will not be afraid; what can man do unto me?"

13. "The Lord upholdeth all that fall, and raiseth up all those that are bowed down."
14. "Thou openest Thy hand and satisfiest every living thing with favor."
15. "The Lord is nigh to all who call upon Him, to all who call upon Him in truth."
16. "A good name is better than precious oil."
17. "Cast thy bread upon the waters for thou shalt find it after many days."
18. "Serve the Lord with gladness; come before His presence with song."
19. "For the Lord is good; His mercy endureth for ever."
20. "Bless the Lord, O my soul, and forget not all His benefits."
21. "The Lord executeth righteousness, and acts of justice for all that are oppressed."
22. "The Lord is full of compassion and gracious, slow to anger, and plenteous in mercy."
23. "He hath remembered His covenant for ever, the word which He commanded to a thousand generations."
24. "Happy are all they that take refuge in Him."
25. "I lay me down and I sleep; I awake, for the Lord sustaineth me."
26. "Trust in the Lord, and do good; dwell in the land, and cherish faithfulness."
27. "Cease from anger, and forsake wrath."
28. "The humble shall inherit the land, and delight themselves in the abundance of peace."

29. "It is of the Lord that a man's doings are established."
30. "Though he fall, he shall not utterly be cast down; for the Lord upholdeth his hand."
31. "The righteous shall inherit the land, and dwell therein for ever."

JEWISH SCIENCE AFFIRMATIONS

1. The God consciousness in me expresses itself in Health, in Calmness, in Peace, in Power, and in Happiness.
2. I am calm and cheerful; I hate no one; I envy no one; there is no worry or fear in me; I trust in God at all times.



Y0-CHC-590

